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A PRACTICAL AND EXEGETICAL
COMMENTARY
ON
THE EPISTLE TO TITUS.

BY THE
REV. WM. GRAHAM, D.D., M.R.I.A.,
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TO
THE MINISTERS AND ELDERS
OF THE IRISH PRESBYTERIAN CHURCH,

This Volume

IS

INSCRIBED.

PREFACE.

I. WE know very little about Titus from the Scripture, and from history nothing. The following brief notices must suffice on this subject. He was born of Greek parents, (Gal. ii. 3,) converted to the faith of Christ by the Apostle Paul, (Tit. i. 4,) and became his efficient helper and fellow-labourer in the gospel, (2 Cor. viii. 23.) He accompanied Paul and Barnabas on their journey to Jerusalem, (Gal. ii. 1-3;) then he was sent to Corinth to examine and report on the state of that church, (2 Cor. xii. 18.) The report was highly satisfactory, and the apostle praises their high Christian attainments, (2 Cor. vii. 6-13.) We find him hastening the collection at Corinth for the poor saints in Judea, (2 Cor. viii. 6;) and immediately before the martyrdom of the apostle, (2 Tim. iv. 10,) this faithful fellow-labourer leaves him for Dalmatia. Our epistle finds him in the Isle of Crete, ordaining elders in the cities, and setting in order the things that were

wanting, according to the commandment of the apostle. This is all we know of this faithful servant of God, though he is praised by the apostle more than most others mentioned in the New Testament, (2 Cor. ii. 13, vii. 6, 7, 13-15, viii. 16-23, xii. 18.)

II. We have no certainty as to the introduction of Christianity into the Isle of Crete. The first messengers of the gospel to the Cretans and the time are alike unknown. But as the isle was represented at the Pentecost, we may suppose it early received the seeds of the gospel, (Acts ii. 11.) The date, however, is of no importance, and the exposition of the epistle is in no way dependent upon it. It is, however, of importance to observe, that the Isle of Crete, the present Candia, was celebrated for its wickedness, and consequently it was the right place for the triumphs of the gospel. The soil was fertile, the climate delicious, and the people devoted to lying and luxury. This will be apparent enough in the Commentary, so that we need not dwell on it here.

III. There is no date more controverted than that of this epistle. The years A.D. 52, 56, 57, 64, 65, have all their advocates and defenders, though I think there is a general tendency among the learned to the later dates of 64 or 65. Some suppose the epistle

was written from Colosse, but this also is mere conjecture.

IV. It has been my aim in this Commentary, as well as in the Commentary on the First Epistle of John, to unite as far as possible criticism with popular exposition. I seek a class of readers that are discontented with the superficial theology of the popular sermons or religious novels of the day. I seek to fill up the gap between Germany and England. In England we are richer in standard works of noble popular theology than any other nation. In Germany this is wanting in a great degree, but their works of criticism for the learned are innumerable. The masses of the people can never be expected to comprehend works in the higher walks of criticism, but there are in England and elsewhere many who cannot be reckoned with the learned, but to whom works of criticism are quite intelligible when written in a simple, popular style. It is to this class I offer the following Commentary. It is needless to add that I have availed myself of every help to be found in the literature of Germany.

Bonn, *March 24*, 1860.



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HYMN.

CHAPTER I.

VER. 1-4.

1 Παῦλος δούλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, κατὰ πίστιν ἐκλεκτῶν Θεοῦ, καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν·

2 Ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰώνων,

3 Ἐφάνερωσε δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ·

4 Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις, ἔλεος, εὐρὴν ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness ;

2 In hope of eternal life, which God, that cannot lie, promised before the world began ;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour ;

4 To Titus, *mine* own son after the common faith : Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

THESE four verses contain four great ruling ideas, which follow one another in their natural order, and to these we now direct your special attention ;—that is, the claims of the apostle, the hope of life, the preach-

ing of the gospel, and the apostolical salutation. The first verse states—

I. THE CLAIMS OF THE APOSTLE.

What a multitude of various and conflicting thoughts the name Paul suggests to our minds! I see him in the school of the great doctors of the law, imbibing Talmudical lore at the feet of Gamaliel. I see him near St Stephen's Gate, at Jerusalem, taking charge of the garments of the murderers, who had stripped themselves for the bloody business, (Acts vii. 58.) I follow him on his murderous course till he is arrested by the Lord on his way to Damascus. And now, from that decisive hour, I see him as the apostle of the Gentiles, the most devoted and laborious of the Nazarenes, the author of fourteen epistles, which, for beauty, wisdom, eloquence, and heavenly truth, surpass infinitely the correspondence of Cicero, and make him, with the exception of Moses and David, the most celebrated man of letters the world ever saw. He is known and read by more three times over than have ever admired the genius of Homer, Virgil, or Milton. For nineteen centuries his words have been balm and consolation to the weary and heavy-laden of many nations; and at this moment they are known to more than three hundred millions of the human race. Such are some of the thoughts which the name Paul naturally awakens in our minds. He is, therefore, no ordinary man—yea, he is a most extraordinary man; and we do well to give heed to his doctrines and admonitions. But what are his claims?

1st, His first is to be δούλος, which most people would not think very enviable, for δούλος naturally means *a slave*, and is often opposed to ἐλεύθερος, *free*, (1 Cor. vii. 21; Gal. iii. 28; Col. iii. 11; Rev. vi. 15.) Then it comes to signify a *servant* as opposed to master, and this also is not very attractive to the minds of men, (Matt. xiii. 27, 28; John iv. 51; Eph. vi. 5; 1 Tim. vi. 1; Acts ii. 18.) Paul, however, adds the important word *God* to it, and claims to be "*a servant of God*." This, according to the two radical ideas involved in δούλος, teaches us that he who had long been the *slave* of sin, has had that bondage broken by the power of God, and that now, though the free man in Christ Jesus, he is still, so far as service, obligation, and life are concerned, the *servant of God*. This naturally leads to a further development of the idea of δούλος, and carries us to its figurative applications, which are beautiful and important. It means the *devoted* followers of the Lord in all ages and nations, and is applied especially to Moses (מֹשֶׁה, Jos. i. 1; Rev. xv. 3) and the prophets, (Rev. x. 7, xi. 18; Jer. vii. 27.) It is beautiful to see how the Old Testament relation between Jehovah and His people merges into the New Testament union between Jesus and His saints, who are all called δούλοι τοῦ Χριστοῦ; the *servants of Christ*, (Eph. vi. 6; 2 Tim. ii. 24.) Lastly, the word may and does denote the ministers and responsible officers of a king, (Matt. xviii. 23-32, xxii. 4-8.) Join now these together, and you have δούλος, denoting a *slave*, a *servant*, a *faithful follower*, and a *royal minister*; so

that δοῦλος Θεοῦ, as applied to believers, is indeed a glorious title, and should fill us with high and immortal hopes. We are the poor *slaves* whom God hath graciously pitied, and, by love adorable and divine, made His own, and whom He calls His *slaves*. How love brightens all things! Even the cross, the sign of the most absolute degradation, has through love become the banner of the nations, and the symbol of all that is noble, pure, and beautiful among men! Thus again we are His *servants*, engaged to labour in the vineyard of our Master, and looking for the reward when the toils of the vintage are finished. It is not slavery but *free labour*, for we entered into the service in a voluntary way, and we are not kept there by any other compulsion than the force of love. Then we are servants in the sense of free *followers*, who, hearing of the fame of the Captain of salvation, wish to serve under His banners, and share with Him the dangers and honours of the war. We follow the Lamb whithersoever He goeth. Marked with His name, sealed with His blood, bearing the standard of His cross, we, as the voluntary self-devoted band,—the pioneers to clear the way, or the stormers to enter the breach,—are only waiting the orders of the King, to be sent wherever He pleases, be it near or far off, be it to an easy triumph or an excruciating death. Nor do we forget in this dangerous and heroic service, that our Royal Master is preparing us for His future kingdom, when we shall be ministers of His household, the supporters of His state and dignity, the pillars of His temple, and the sharers

of His throne, (Rev. iii. 21.) Surely, then, the apostle might rejoice in the title, a *servant of God*; and if it really belong to us, we should rejoice in it too, for of all decorations it is the fairest, of all kinds of service it is the most glorious, and of all honours it is the most permanent and satisfying.

2d, *An apostle of Jesus Christ.* The use of the word *ἀπόστολος*, *apostle*, in the New Testament, may be learned from the following applications. It signifies *messenger*, in the fullest, widest sense of the word, (John xiii. 16; Phil. ii. 25; Col. iv. 18;) it signifies *messengers from God*, heavenly ambassadors of every kind, be they angels, prophets, or apostles, (Luke xi. 49; Eph. iii. 5; Rev. ii. 2;) it is more especially applied to the *twelve* chosen brethren whom the Lord chose and commissioned to be His witnesses and messengers to the world, (Matt. x. 2; Luke xi. 13, ix. 10, xxii. 14; Acts i. 26; Jude 17; Rev. xxi. 14;) lastly, it sometimes denotes conspicuous companions and helpers of the twelve, (2 Cor. viii. 23.) Thus Paul and Barnabas, (Acts xiv. 4, 14,) and Andronicus and Junia, are called apostles, (Rom. xvi. 7.) The following facts will help you in forming a just conception of the functions and office of the twelve apostles. They had seen the Lord, and accompanied Him in His miraculous ministry among the Jews; they were chosen and appointed by Him to be His witnesses and ministers to the nations, and after the day of Pentecost they were actually sent forth on their perilous but glorious mission; they were exposed to the most cruel sufferings,

according to the express prediction of the Saviour, (Matt. x. 17 ; John xv. 19 ; Acts v. 40, xvi. 23 ; John xvi. 1, 2, &c. ;) they all actually died the martyr's death for the sake of their Lord ; they were endued with the power of working the most glorious miracles, to silence the gainsayer and confirm the doctrines which they taught, (Acts ii. 43, v. 12 ; Matt. x. 5 ; Mark vi. 7 ; Acts ix. 40, xx. 9, 10 ;) and they were empowered by God to communicate the Holy Ghost by the laying on of hands, (Acts viii. 17, xix. 5.) These are some of the principal signs of an apostle, and we may safely say they are complete and satisfactory. The men who bore them are entitled to the name and obedience of apostles. Are there twelve men in England or the world who have these signs ? Alas, it is not so ; and it is melancholy to add, that the holiest, most persecuted saints, and those who, in the last century, have obtained the martyr's crown, are *not* among those who call themselves the successors of the apostles ! I say not this in bitterness of spirit, but in the sincerity of my heart. One or two bishops put to death like apostles in Constantinople and Rome, for preaching against the Eastern and Western Antichrist, would do more for Episcopacy in England, more to unite the nation, diminish dissent, and curb the pretensions of the Papacy, than the whole bench of bishops in the House of Lords for a century. The apostle of God finished his testimony in death, and the apostles of the Son of God did the same ; and therefore to take the *name* without the suffering or the signs of apostles is

vain and deceptive. The twelve apostles are supposed by many to be typified in the following passages:— Gen. xxxv. 22 ; Exod. xv. 27, xxviii. 21, xxiv. 4 ; Lev. xxiv. 5 ; 1 Kings vii. 44 ; Rev. xii. 1, xxi. 14. We observe further how the apostle connects his apostleship with the faith of *God's elect* and the truth *which is after godliness*, to shew us that all claims to apostolic authority and power by men who have abandoned the faith of God's elect, or who have overlaid the truth of God with error and superstition, are not to be acknowledged or venerated by the Church of God. The expression, "God's elect," is a remarkable one, and, coming from the mouth of an apostle, should make us cautious in judging of the sovereignty of God ; for surely "God's elect" must signify those elected by God, and if so, it is synonymous with such passages as Eph. i. 4 ; Rom. viii. 28 ; 2 Thess. ii. 13 ; 2 Tim. i. 9 ; James ii. 5 ; 1 Pet. i. 2, ii. 9. From these, as well as from our text, we learn the great *fact* that the *Father* is the Elector, as the *Son* is the Redeemer and the *Holy Ghost* the Sanctifier. The purpose of love, the origin of the mighty system of grace, is the spontaneous movement of the love of God, (John iii. 16 ;) the fixed, glorious, irreversible plan of providence and grace, including all ages, creatures, and events, is the divine decree of the Almighty Father, from whom all * things proceed, and to whom they all return. The execution of this purpose, the positive workmanship necessary for creation, providence, and redemption, stands in the *Son*, by whom God created and redeemed

and still governs the world. Even so, also, there is nothing perfect, or to be perfected, save by the operation of the Holy Ghost, whose office it is to garnish the created heavens with beauty, to quicken the elected and redeemed church into life and activity, and, in one word, to perfect the work of creation, and make it worthy of the presence and approbation of God. We may say, therefore, in general here, without going further into the subject, that predestination, which is the basis of providence and prophecy, and election, which is the basis of a church, stand in the Father as His special part in the mystery of Divine love; incarnation, redemption, mediation, belong to the Son, who is therefore the Mediator or God-Man, in whom all varieties meet; while sanctification, which is the new life in the soul, which being perfected is glorification in heaven, which is the completed purpose of God, belongs to the Holy Spirit the Comforter;—the Father begins, the Son carries on, and the Spirit ends or completes all things.

II. THE HOPE OF LIFE.

This is the substance of the second verse, and formed the animating principle of the life of the apostle and the primitive church in general. We have lost sight of the animating hope of the first ages, and hence we are so weak and incompetent witnesses for the Lord. Here two principles are most closely and beautifully connected, *Hope* and *Life*; because, as darkness and disease, and sorrow and death, are the

dreaded enemies of the human race, so hope and life, and resurrection from the dead, are the dearly cherished longings of the human heart.

1st, *Hope*, ἐλπίς, is fifty-two times mentioned in the New Testament, and is connected in every way with God, the Mediator, and the believing church. The author of it is God, the object of it the promises of God, and the recipients of it the children of God. As a faculty in the mind, hope connects us with the future, as memory does with the past, and is intended to neutralise, in a measure at least, the materialising influence of this present evil world. The ever-opening, radiating principle of hope, tells us of wants which this world cannot gratify, of longings which reach onward to eternity, and of anticipated joys to be realised only in the kingdom of the just. My memory is fed and satisfied by the *history* of redeeming love, in the life and death of the Son of God; and the Lord, in His mercy, has given us *prophecy* to gratify the faculty of *hope*, without which prophecy and promise would be in vain. History and prophecy are connected with the memory and hope of the human mind, and to neglect either of them is to leave uncultivated and unsatisfied the faculties which the Creator has given us. Neither can we cease to hope, or cease to remember; for it is the will of God that we should be at all times, and for ever, connected both with the past and the future. What is the intention of the promises of God? Why so many bright openings in the dark future, like the stars in the firmament of

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night, if not to lead our hearts and our hopes upward and onward to our everlasting home? The objects of this hope are very various, but they all cluster round the adorable person of our Lord Jesus Christ, in whom the believing soul finds its treasure and its home. He is our hope. But—

2d, The form which this hope takes in our text is that of *eternal life*, which God, who cannot lie, promised before the world began. Life, life for a dying, sinful, perishing world, was the immortal hope which burned in the breast of the apostle as he wrote these words. He saw with other eyes than ours the ravages which sin had made in the creation, the extent to which death, the consequence of sin, had shed its corroding poison into the works of the Lord; his soul, fully informed and illuminated by the Holy Ghost, could enter, in a measure at least, into the mind of God concerning sin, could realise something of the bleeding love of Emmanuel to the sinner, could resolve that as his Master had laid down His life for him, so he ought to be willing to lay down his life for the brethren; and so he is appointed an apostle of the Lord Jesus, in the hope of eternal life, which he is about to proclaim to a perishing world. What a hope this is! We are like criminals dwelling in a pit where there is no water, creatures of clay enveloped in an earth-crust, stereotyped in death with no openings but graves, and dragged ever onward by a time-ring, bordering on eternity at every point of the circle, and perpetually launching souls into the unknown

darkness ! How welcome to such a world is light and life ! Hear it, ye death-stricken sons of the earth, and let the voice of mercy find an echo in your souls : "There is eternal life for you in Jesus ; it is the Father's ancient promise that ye should live !"

"Jesus, in whom the weary find
Their late but permanent repose ;
Physician of the sin-sick mind,
Relieve my wants, assuage my woes,
And let my soul on Thee be cast,
Till life's fierce tyranny be past."

But what is this *eternal life* which the apostle hoped for ? It is the full and blessed fruition of the holy God in time and in eternity, including grace on earth and glory in heaven ; it is the fellowship of the souls in light, the soul's everlasting rest of which Baxter writes so sweetly ; it is the heavenly mansions prepared by the Redeemer for His people ; it is the fellowship of the Saviour's throne ; it is the rivers of pleasure at God's right hand ; it is the paradise of God ; it is the fulness of joy ; it is the kingdom of the saints ; it is likeness in body and soul to the glorious person of the glorified Redeemer. Is not this enough ? and then all these blessings, so full and free, are *eternal* ! No root of bitterness shall trouble our blessedness, no blasts of winter shall wither the fruits of righteousness ; no storms shall ruffle the ocean of our joys ; sin shall no more sully the white robes of the saints ; nor shall death, the king of terrors, reign over the redeemed of the Lord any more. O most blessed hope ! welcome, thrice welcome to our weary souls ; how we should long

for its full fruition ! Then, again, consider how early it has been promised—*πρὸ χρόνων αἰωνίων*, before the eternal ages, before the times of the world, as Luther translates it, or before the world began, as our translators have it. The contradiction involved in the *πρὸ, before*, does not move me, for Paul delights in such contradictions, (Eph. iii. 19,) and so does every writer who has a taste for the beautiful. I hold, therefore, Jerome's "*Ante tempora secularia*" to be tame, and much less in harmony with the spirit of the apostle than the contradictory sentence, "before the eternal ages;" for surely Doddridge is right in referring the promise here, not to the covenants of Adam or Abraham, but to the covenant of redemption in Christ before the world began, (2 Tim. i. 9–11.) This ancient love of God is very dear to the saints, for it shews them the foundation on which they are to rest, and the strength of that Divine affection which continued so long, surmounted so many difficulties, and finally secured the everlasting welfare of its objects.

III. THE PREACHING OF THE GOSPEL.

The apostle now comes, in the third verse, to the manifestation of this ancient promise, which, he says, the Lord has done by the preaching of the gospel, "which is committed unto me, according to the commandment of God our Saviour." Here we have the following observations to make:—

1st, It appears, then, that the preaching of the gospel, the means of grace generally, and the whole order and

fulness of the Gentile Church, are but the unfolding in time of this ancient promise of eternal life. This covenant-promise in the Christ before the eternal ages, is the fountain-head from which all the covenants and dispensations of mercy flow ; be it the covenant with Adam, the covenant with Noah, the covenant with Abraham, or the new covenant which was ratified and sealed in the death of the Son of God. God, the everlasting Father of our mercies, is the origin of all blessedness and grace to our fallen world ; and all the promises which shone like stars in the long night of human history, all the successive forms of the Divine procedure and government, from the first to the last of time, are but the various streams that have flowed, according to our need, from the ocean-fulness of His love.

“ O God, of love the unfathom'd sea,
Who would not give his heart to Thee ? ”

2d, This preaching was a trust *committed* to the apostle by God ; and herein we see the character and calling of every faithful preacher of the gospel. We may here observe that the system of “making priests,” as it is called, was unknown in the apostolic ages ; nor has the New Testament one solitary direction on the subject. There is one priest, even Jesus, the High Priest of our profession, who now ministers within the veil ; and even He, if He were on the earth, could not be a priest, (Heb. viii. 4.) All the ministries of the New Testament, from the highest to the lowest, flow directly from God, and are committed as trusts to the various office-bearers in the Church of Christ. He that

is not called of God to the ministry of the gospel, is no true pastor of the Lord's flock, whatever may be his calling and appointment of men. Those men, therefore, who seek the office of the ministry for the sake of a living, or that they may attain to an honourable position in society, or that they may have time and opportunity for literary leisure and luxurious ease, are certainly not called of God, and entrusted with the preaching of the gospel by God our Saviour. The responsibility of such men in the day of the Lord's coming must be very awful.

3d, But who is here meant by *God our Saviour*? The term "God our Saviour" may be, and is, given to God the Father, because He is the author of the plan of redeeming love, and the sender of the Son to execute it, (1 Tim. i. 1, ii. 3; Tit. iii. 4.) Nevertheless, in these and all such passages, there is always something to point out clearly the distinction of the Divine Persons, while here, in our text, there is nothing of the kind. On the contrary, the natural construction seems rather to refer it to the Son. The train of thought in the mind of the apostle I take to be the following. "God the Father, before the eternal ages, gave us the promise of eternal life, and this word of the promise is now manifested by the preaching of the gospel, to which I was called and appointed by the appearing of Jesus Christ, my God and Saviour, when I was on my way to Damascus to persecute His saints." This seems the natural construction, and is in perfect harmony with Titus ii. 13, which, I believe, refers to the Lord

Jesus Christ, and can grammatically refer only to Him. In the meantime, as our present passage is *doubtful*, and may denote either the Father or the Son, I must at least claim the benefit of the *doubt*, and argue thus. The Father and the Son are so identified and united in the mind of the apostle, that in many cases you cannot determine which he is thinking of ; so the apostle John often uses such constructions, (1 John iii. 2, v. 20, for example,) that the pronouns may, with perfect grammatical propriety, be referred either to the Father or the Son. Now, how is this, if these writers did not believe in the divinity of Christ? Do Unitarians leave us in any doubt in their writings whether they are speaking of God or a creature? The writers of the Holy Scripture, above all, condemn idolatry in every form ; they give no creature the honour and glory due only to the Creator ; and if we find them so writing that the names and attributes of the Deity may be fairly applied either to the Father or the Son, we may surely conclude that they are one in the essential attributes of the Godhead. The Father is, in a few instances, called *Saviour*, because He is the fountain of grace and love to man ; but how often is the Son called by the same name, in the fullest and most absolute sense ! I deny, therefore, that these forms of ambiguous construction arise from the ignorance or incompetence of the penmen of Scripture. I maintain they are *intentional*, and flow directly from the nature of the subject and the apostolic method of thinking of the Father and the Son. If we believe they are equally

divine, we need not be very careful on every occasion to distinguish them ; but, on the supposition that Jesus Christ is a mere creature, such ambiguities in the holy apostles is unaccountable. They would seem, on this supposition, to be leagued together to confound the creature with the Creator, and lead mankind into the peril of idolatry.

IV. THE APOSTOLIC SALUTATION.

We find a remarkable form of salutation in all the epistles that are generally acknowledged to be his. The epistle to the Hebrews, indeed, has none, and for this very reason is by many attributed to another author. The thirteen epistles that bear the name of the apostle begin with the apostolic salutation, though of this there are various forms. The most common is, *Χάρις καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ*, "Grace and peace from God our Father and the Lord Jesus Christ," and is found Rom. i. 7 ; 1 Cor. i. 3 ; 2 Cor. i. 2 ; Eph. i. 2 ; Phil. i. 2 ; Col. i. 2 ; 1 Thess. i. 2 ; 2 Thess. i. 2. In three places (Gal. i. 3 ; 2 Tim. i. 2 ; Titus i. 4) the form is, "From God *the* Father and Jesus Christ our Lord." In three places (1 Tim. i. 2 ; 2 Tim. i. 2 ; Titus i. 4) we have the form, "Grace, mercy, and peace." Titus is quite peculiar in that it adds the word "Saviour" to the title "The Lord Jesus Christ." John once uses a similar form, (2 John 3,) with a beautiful addition, shewing his own peculiar character and style,—“Grace be with you, mercy, and peace, from God the Father, and from the

Lord Jesus Christ, the Son of the Father, in truth and love." Peter says, "Grace and peace be multiplied," (1 Pet. i. 2; 2 Pet. i. 2;) and Jude says, "Mercy, peace, and love be multiplied," (Jude 2.) On these formulas we have two observations to make which refer to them all; and the first is, that "God the Father" is in all cases, not as we would expect from our language, *Θεὸς ὁ πατήρ*, but *Θεὸς πατήρ*, which shews us, that sometimes even when the noun is used in the most emphatic manner, the article may be omitted in the Greek language; and the second is, that in all cases the prayer is put up to the Father and the Son jointly, nor is it ever *from* the Father and *through* the Son, as the Unitarians seek to explain it, but always "from the Father and the Son," as being equally the author and giver of heavenly blessings. The whole structure, therefore, of these epistles of Paul, is based on the doctrine of the deity of Christ, and without it the salutations, the benedictions, and the general contents would be deceitful and inexplicable. But let us now attend to the exposition.

1st, Observe the holy *relation* which grace makes and establishes between the children of God and their spiritual fathers in the case of Paul and Titus. "To Titus, mine own son after the common faith." Natural generation, paternity, infancy, education, and human life in general, with all its institutions and ordinances, are but the vestibule in the great temple of God; the shadows are types of eternal realities either in God himself, or in the kingdom of grace. Thus all pater-

nity, natural and spiritual, is but the forth-flowing and manifestation, the effect and memorial, of the eternal generation of the Son of God; thus the marriage institution, with all its tender endearments, is the visible natural union by which the Lord intends to shew forth the loving and faithful relations existing spiritually and everlastingly between the heavenly Bridegroom and His redeemed Church, (Eph. v. 22-33;) thus education in all its forms, schools, gymnasiums, and universities, are nothing but the visible monuments which point us to the Teacher sent from God, to the work and office of the Holy Ghost, to the edification of the body of Christ. This is very important, for it leads us to contemplate nature now, and human life in general, in their relations to the invisible and eternal kingdom of God. Looked at in this light, how sweet and noble and holy is our redeemed life! We walk in the midst of the realised manifestations of our God and Father, where every thing leads to Him, suggests Him, speaks of Him! How sweet, too, to contemplate the dear children whom God has given us in the Lord—the members with us of the same family, the heirs with us of the same heavenly crown and kingdom! He has blessed the word of His truth from our lips; He has made it mighty to the pulling down of strongholds, and led the children of grace whom God hath given us—holy, peaceful, and pure—to adorn the doctrine of God their Saviour in all things. On this wide earth there is no joy like this, save the indwelling of the Holy

Ghost in our own souls. May we seek to realise it more than we do !

2d, *Grace, mercy, and peace.* *Grace* is the free, full, eternal fountain of the goodness, love, and favour of God, opened in the gospel to the wants of mankind. It does not contemplate us simply as sinners, nor yet as saints, but as *creatures* who have wants to be supplied and hearts to be grateful to a bountiful giver. *Mercy* meets us as *sinners*, and unfolds to us the forgiving love of God in the cross of His Son Jesus Christ our Lord. It is the form of grace that suits a fallen world, and meets the case of the guilty. Grace leads us to contemplate the Creator on His throne dispensing on all hands, to angels and to men, the innumerable gifts of His bounty ; mercy points to Him as the Father forgiving, receiving, and embracing the prodigal son. Peace, again, the third blessing wished for, belongs only to the *saints* ; it is our relation to the heavenly King, who is our peace, and has reconciled us to God by His blood. How full, then, and beautiful is the prayer of the apostle for Titus, his son in the faith ! “ My son, may you enjoy the gifts of God as the bountiful Creator and Blessor of all ; may you be accompanied by the stream of mercy which you need always, as a sinner, till you enter the heavenly Canaan ; and finally, may you never forget that you are a *saint*, and, that the peace of God dwells in your heart. May these three blessings, like a threefold cord of love, draw you and bind you to the Lord always.”

3d, Finally, he directs his prayers to the *Father and the Son*, saying, "Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour." This is important, as it shews us the apostolic manner of thinking and acting in regard to the Son of God. Read, for example, the prayer 1 Thess. iii. 11, 12, and tell me what the apostle thought of Christ. He begins all his epistles, and ends most of them, with a solemn prayer to the Son of God, and the contents of the entire fourteen are but the unfolding of His manifold grace and goodness to the children of men. He is the living, life-giving Person to whom they all testify, and without whom they were valueless and fragmentary as Sibyl's leaves; He is the Revealer of the Father's love; He is God manifested in the flesh, and as such He is delineated in these glorious epistles of the apostle Paul. Be not afraid, therefore, to trust Him with your secrets, and pour out before Him the desires of your hearts. The ancient Church did so, (1 Cor. i. 2;) the martyrs did so in their dying moments, (Acts vii. 54-60;) the apostles of the Lord did so, as we see in the epistles; and the heavenly hosts do so now, (Rev. v. 9-14.)

"Worthy the Lamb that died, they cry,
To be exalted thus;
Worthy the Lamb, let us reply,
For He was slain for us."

Yes, gentle reader, your holiness and peace, your victory over sin and death, are closely connected with

your views concerning the person of the Redeemer; for you can never trust till you are persuaded there are just grounds for confidence. Luther says strongly, "Wer Christum hat der hat alles, und wer Christum nicht hat der hat gar nichts;"—"He that has Christ has all things, and he that has not Christ has nothing." Farewell: grace and peace be with you from God the Father and our Lord Jesus Christ. Amen.

"Tu Rex gloriæ Christus,
Tu Patris sempiternus es Filius,
Tu ad liberandum suscepisti hominem,
Nec horruisti virginis uterum.

Tu devicto mortis aculeo,
Aperuisti credentibus
Regna cœlorum.

Tu ad dextram Dei sedes
In gloria Patris;
Judex crederis esse venturus.

Te ergo quæsumus
Tuis famulis subveni
Quos precioso sanguine redemisti."

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CHAPTER I.

VER. 5-9.

5 Τούτου χάριν κατέλιπόν σε
ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπι-
διορθώσῃ, καὶ καταστήσῃς κατὰ
πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι
διεταξάμην·

6 Εἴ τις ἐστὶν ἀνέγκλητος,
μᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων
πίστα, μὴ ἐν κατηγορίᾳ ἀσωτίας,
ἢ ἀνυπότακτα.

7 Δεῖ γὰρ τὸν ἐπίσκοπον ἀν-
έγκλητον εἶναι, ὡς Θεοῦ οἰκονό-
μου, μὴ αὐθάδη, μὴ ὀργίλον, μὴ
πάρουρον, μὴ πλήκτην, μὴ αἰσ-
χροκερδῆ,

8 Ἀλλὰ φιλόξενον, φιλάγα-
θον, σώφρονα, δίκαιον, ὁσιον,
ἐγκρατῆ·

9 Ἀντεχόμενον τοῦ κατὰ τὴν
διδασχὴν πιστοῦ λόγου, ἵνα δυ-
νατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ
διδασκαλίᾳ τῇ ὑγιαίνουσῃ, καὶ
τοὺς ἀντιλέγοντας ἐλέγχειν.

5 For this cause left I thee
in Crete, that thou shouldest
set in order the things that
are wanting, and ordain elders
in every city, as I had ap-
pointed thee :

6 If any be blameless, the
husband of one wife, having
faithful children not accused
of riot or unruly.

7 For a bishop must be
blameless, as the steward of
God ; not selfwilled, not soon
angry, not given to wine, no
striker, not given to filthy
lucre ;

8 But a lover of hospitality,
a lover of good men, sober,
just, holy, temperate ;

9 Holding fast the faithful
word as he hath been taught,
that he may be able by sound
doctrine both to exhort and to
convince the gainsayers.

WE have already seen in the first verses of this chapter the claims of the apostle, the hope which animated him,

and the salutation of grace, and mercy, and peace to Titus, his beloved son in the faith; and now the apostle proceeds, in our present passage, to give him directions regarding his missionary or ministerial labours in the island of Crete or Candia, and to these we must claim your diligent attention. The two leading subjects in these four verses are the *church*, and the *elders* or *bishops* of the church, and in the discussion of them, we shall feel ourselves transported into the struggles, triumphs, and glories of the apostolic ages.

I. THE CHURCH IN CRETE.

1st, There may be a *true church* where many things are wanting, where much disorder prevails, and where many errors and superstitions are still unsubdued. The church in Crete had no regular pastors, the ordinances were probably in confusion, the assemblies of the saints were in private houses, and though the power of heathenism had been broken, many remnants of that corrupt system remained in the character and conduct of the Christian communities. Nevertheless, there were there all the elements of a true church of Christ. There was the Word of God, the ministration of the Holy Ghost in awakening souls to a new life, and now they had, in the person of Titus, a faithful and judicious guide and instructor, to perfect what was lacking in their faith, and build them up into a living temple for the Lord. *Perfection* belongs to a higher dispensation and another world. We leave the print of our unclean hands on all we touch, and, so far as man is concerned,

everything put into his hands has ended in ruin. Eden ended in the Fall, the patriarchal dispensation in the Flood, the Jewish in the capture of Jerusalem, and the present shall end in flaming fire. The glorious apostolic church soon left her first love, and yielded to the seductions of the world and the flesh, so that "apostasy," (2 Thess. i. 10,) "Babylon," (Rev. xviii. 2,) and the "mother of harlots," (Rev. xvii. 5,) are the prophetic designations of the idolatrous corruption. Nevertheless, it is consolatory to the loving heart to think that real and true churches may exist in the midst of much deficiency and corruption, and that the infinite mercy of our God in the midst of corruption, deficiency, and apostasy, may have multitudes of humble believers, in whom the apostolic ages might have gloried. A house may give us shelter from the storms, though imperfect in its structure; a vine, pleasant fruits, though many of its branches be broken; a temple may serve for the worship of God, though incommodious and dilapidated; and a body may have a genuine soul, and a noble heart in it, though maimed of many an important member. Let us set in order, as far as may be, the things that are wanting, as Titus was commanded to do, and trust to our merciful God to forgive us our many errors and transgressions.

2d, What were the things that were *wanting*? To this I reply that Crete was one of the most luxurious and corrupt places in the world, that the church was quite new in the island, that the family system and arrangements of Paganism differed widely from ours, and that consequently a most wide and difficult field

of labour lay before the faithful missionary of the Lord. He must arrange the time, place, and order of public worship, the proper administration of the sacraments, baptism and the Lord's supper; he must establish the holy discipline of the church, and purify the family and the family ordinances from the remaining dregs of heathenism and superstition. But—

3d, The main charge committed to him was to "ordain *elders* in every city," where the ministry of the word had gathered together a company of believers. Who were these elders? They were undoubtedly the pastors or teachers of the churches, and were selected by the wisdom of Titus, and ordained over the people as the bishops of the flock. *Episcopus*, or bishop and elder, describes two characters of the same body of office-bearers in the church. They are called elders on account of their age and gravity of manner, and they are called bishops or overseers because they are appointed by God to watch for the souls of the people. The same truth is taught in Acts xx. 17-29, where also the same individuals are indiscriminately called elders and bishops. Jerome, therefore, and many others, base the distinction which afterwards obtained between the elders and bishops on ecclesiastical arrangement, the love of order, and the desire to preserve the external unity of the church. In the New Testament they are different designations of the same office-bearers in the church. The word *ἐπίσκοπος*, bishop, occurs in the following passages:—Acts xx. 28; Phil. i. 1; 1 Tim. iii. 2; Titus i. 7;

1 Pet. ii. 25. Read over these passages carefully, and you will necessarily, I think, be led to the following conclusions. (1.) That there were several of them in every church or congregation; (2.) that they are the same order of men as the elders; (3.) that they never ruled over or governed anything but the various little communities over which they were appointed; (4.) in the case before us they were ordained by Titus at the command of the apostle, and in other places they were ordained by the presbytery, (1 Tim. iv. 14; Acts xiii. 3.) The names given to pastors in the Word are various, and very significant. Let us mention a number of them. *Elders*, they are the most grave and venerable of the church or community; *bishops*, they are the overseers of the flock, to watch over them as those that must give an account; *ministers*, they are the servants of the Lord, and your servants for His sake; *pastors*, they lead forth the flock like a shepherd by the still waters of the sanctuary; *teachers*, they open up the mysteries of the gospel and the gospel of the kingdom to the people; *angels*, they are God's messengers to the churches; *stars*, they are appointed to shine in the firmament, brightest where all is bright; *labourers*, they are sent into the vineyard of God to work—and woe, woe to the idler when the day of reckoning comes! *preachers*, they are the heralds of the cross, to sound the jubilean trumpet over the world; and *rulers*, they are to guide and govern the church of the Lord which He has committed to their care. Such are some of the names given to these

elders or bishops in the Word of God, and from these we may learn not a little of their character and office.

4th, The *appointment* of pastors is the greatest and most difficult problem in ecclesiastical history. How are we to secure an earnest, converted, holy ministry? The systems which make the greatest pretensions have failed in this matter. Their apostolical succession has failed, else Italy were paradise, whereas it is liker a pandemonium; Episcopacy has failed in England to keep up a succession of godly ministers in the churches; and Presbytery in Scotland, Switzerland, Germany, and Holland has degenerated in many places into Moderatism or Rationalism. One thing is certain, that whatever Church solves this problem, or comes nearest to the actual solution of it, is the purest and most apostolic Church in the world. If all the ministers in the Episcopal Church in England were like Ken and Bickersteth one century would, I think, nearly annihilate Dissent; and, on the other hand, were all the Dissenting ministers like Baxter and Howe, the Established Church would speedily be abandoned by multitudes both of saints and worldly professors. Such is my opinion of the importance of a devoted Christian ministry. May the Lord guide His Church on this subject, and may she devoutly seek His guidance! But now let us attend to—

II. THE CHARACTER OF THE BISHOPS.

Let us now trace very briefly the various characteristics of apostolic bishops, and compare them with the pretensions of their pretended successors.

1st, He must be *blameless*, ἀνέγκλητος—viz., a man of good character, unarraignable, unreprouvable in the sight of the world, (1 Cor. i. 8; Col. i. 22; 1 Tim. iii. 10.) It is the same as ἀνεπίληπτος, (1 Tim. iii. 2,) and teaches us the importance of appointing bishops whom the Church cannot but respect, men of weight and character, who carry with them the love and admiration of the whole Church.

2d, The *husband of one wife*. The family arrangements in the isle of Crete were the result of heathenism, and, of course, polygamy had prevailed. Many believers had several wives, as is often the case in heathenism at the present time, and one of the most difficult questions of modern missions is how to treat such cases. When a man and his two wives, for example, all at the same time become Christians, and demand baptism and the Lord's supper, what am I to do? There is no passage that I know of in the Word of God to guide me in the matter; and I am left to the general rules of Scripture, to the dictates of wisdom and prudence, and to the leadings of Divine Providence. If, however, such a man wished to become an elder, I would say, No, for a bishop must be blameless, the *husband of one wife*, and not of two wives, according to the decision of the apostle Paul. The passage does not make marriage in any case compulsory, as if none but married men could be bishops, but it teaches that if a bishop be married, he should have but one wife. No text, indeed, has been more opposed and perverted in the history of the Church than this one. The whole

Papacy is built on principles which directly contradict it. The apostle says, A bishop, if married, must have but one wife ; and the Papists say, Neither priests nor bishops are to marry at all. They do so in many things. The Word says, There is but one Mediator ; and they say, But we choose to have many mediators : the Word, Thou shalt not do evil that good may come of it ; but they say, We shall do evil if it benefits the Church : the Word says, Thou shalt not worship images ; and they say, But we will make and worship images, though God has forbidden it. On the other hand, the Greeks pervert this passage in another direction. Paul says, A bishop of the true apostolical kind should be the husband of one wife ; but the Greeks say, A bishop shall never marry at all, though a priest may, but if his wife dies he cannot marry a second time. He is not to be the husband of a *second* wife ; and so they pervert it doubly, in that they apply it to priests and not to bishops ; and secondly, in that the passage does not speak of second marriages, but of polygamy. We observe here how the Lord gives His children the most perfect freedom. His law of love differs from all the commands and ordinances of a human priesthood, which are indeed calculated and intended to enslave and brutalise the children of men.

3d, *Having faithful children, &c.* That πιστὰ τέκνα may mean believing children is manifest from Gal. iii. 9, John xx. 27, and some have so translated it here ; but the word *faithful* is better and more textual. The meaning is, "A man that has a disobedient,

disorderly, unruly, or riotous family, is not a proper man to be made a bishop." His argument is the same as that of 1 Tim. iii. 5, that if a man does not know how to rule his own house, how shall he take care of the church of God? The family is the nursery of the church, and these two societies,—the society of nature, the family—and the society of grace, the church,—act and react reciprocally upon one another, so that a bad or incompetent father can never be a good apostolical bishop. These two, the family and the church, are indeed the two living fountains from which all human society takes its manifold forms of grace and beauty—the origin and source of all the governments, corporations, and nationalities of the world.

4th, "For a bishop must be blameless, as the *steward of God*." The word *ὡς Θεοῦ οἰκονόμος* refers to the Father as dispensing the treasures of providence, and by implication those of grace also; for the argument is this—'He that is a father, and has misspent and perverted the gifts of Providence in his family, is not to be trusted with the treasures of Divine grace; for a bishop must be blameless, as the steward of God.' The office of *econome* is a very ancient scriptural institution. Eliezer was Abraham's steward, (Gen. xv. 2, xxiv. 2;) and Joseph was, in the fullest sense, economist of Pharaoh's house and kingdom, (Gen. xxxix. 4.) In like manner the bishop is appointed, under God, as the steward and ruler of His congregation or church, and it is necessary that he should be found faithful. If he has been unfaithful in the less, he will be un-

faithful in the greater ; if he misspends the gifts of Providence in the family, he will misuse the gifts of God in the church ; don't make him a bishop. If this rule had been strictly adhered to in the church, it would have been well for the servants of God.

5th, *Not self-willed*, (2 Pet. ii. 10.) This is directly opposed to the pretensions of the apostolical successionists ; for it means, not assuming, not arrogant or imperious. When you see a number of men like yourselves pretending to be the channels of the Holy Ghost to mankind, while yet the nations and communities under them, like Spain, Italy, and Austria, have least of the Holy Spirit, and most of the spirit of darkness and delusion, you say such men are assuming, arrogant, and presumptuous, and that is precisely what, according to our text, bishops ought not to be. They should, on the contrary, be kind and gentle, merciful, and easy to be entreated, like the Lord Jesus, who is the Shepherd and Bishop of our souls. If this spirit of obstinacy and self-will rule the mind and life of a pastor, his intercourse with the people must be worse than stiff and formal,—it must be bitter and irritating ; nor can the greatest gifts or the strongest faith make him a useful minister of the gospel.

6th, *Not soon angry*. His temper should be under the control of reason, so that he can bear with opposition, contradiction, and evil-speaking of all kinds, without wrath or distraction. The tongues that speak of him are many, and the eyes that watch him are twice as many more ; so that if he is a man given to

anger, he will have enough to do, whatever be the size of his diocese. Liars and slanderers can originate the matter, tattlers and talebearers can spread it abroad, and then the sensitive, irritable mind of the bishop will be tossed and tormented by the winds of wild rumour, more difficult to be borne or resisted than the tempests of Æolus.

7th, *Not given to wine.* Drunkenness has been the ruin of multitudes of the most learned and gifted ministers of the church of God. It has slain its thousands and tens of thousands in all ages, to the scandal and ruin of the church of God. If there was a danger in the wine country of Crete, what must be the danger in the spirit countries of the North? But a man may be *πάρωνος*, (Tit. i. 7; 1 Tim. iii. 3,)—viz., *by wine*, sitting long by his wine—without being a drunkard; and this, also, is condemned by the apostle. A man once said to me, “I drink wine regularly; I like it, and require a bottle or two daily, but I never drink to excess; I am no drunkard, and in all my life I have never been rendered incapable of doing my duties by wine.” Very likely, but yet you are *πάρωνος*. You like your wine, and sit long by it, and therefore you are condemned by the apostle. Generally speaking, the more simply and abstemiously we live the better; and bishops especially should in this, as in all others, be examples to the flock. Drunken and ignorant pastors may not be so intolerable in those communities (for I cannot call them churches) where salvation is made to depend, not on faith and holiness of life,

but a wafer received into the stomach, and a drop of oil rubbed on the forehead. Among us, who believe in God and the gospel, a drunken pastor should be accounted the greatest of all monsters, and instantly expelled from the ranks of the faithful.

8th, *No striker.* (See 1 Tim. iii. 2.) This strikes against all violence, and condemns a quarrelsome disposition, as most injurious to the usefulness of a bishop. How can he be the peacemaker of his parish if he is himself turbulent and quarrelsome? His message is the gospel of peace; his God is the Prince of peace; the kingdom which He invites us to enter is righteousness, and peace, and joy in the Holy Ghost; and he is himself imperious, quarrelsome, and violent! How can he exercise discipline?—how can he govern others, when he cannot restrain his own vehement passions? No such character should be made a bishop.

9th, *Not given to filthy lucre.* There is no character more unlike the Lord our God than that of a miserly, avaricious man. How full, how free, how generous is our heavenly Benefactor! He does not calculate to a nicety how little is sufficient for His creatures, but showers down His bounties liberally, both on the just and on the unjust. We, as ministers of the risen Lord and Head of the church and the creation, are set upon the heights, to shew others something of the mind that was in Christ Jesus, who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich. The

rich man in the Gospel (Luke xvi.) is a notable example of the love of filthy lucre, which should make us tremble: for the man is charged with no crimes; he is not a swindler or usurer who gains his wealth by unjust means; there is nothing of the kind in the passage: he is simply a worldling, who gets all he can and gives nothing away; and yet it is written, "In hell he lifted up his eyes, being in torment!" Think of this, ye luxurious and avaricious pastors, who have entered into the holy office, not to win souls to Christ, but for the sake of filthy lucre; think of it, ye bishops and elders, to whom a worldly name, position in society, literary leisure, or any thing else, is dearer than the cross in which Paul gloried, or the precious souls for whom Christ died! Money is in itself a great blessing, and the Lord, who is rich in mercy, has created the silver and the gold; but the love of it is the root of all evil, and has ruined multitudes of precious immortal souls. Oh, if instead of thinking of the work of the ministry, and the wants of the people among whom we are appointed to labour, and the abundance of grace given us in Christ Jesus, and the value of the souls of men, we have our heads and our hearts filled with notions of wealth and worldly honour, of horses and carriages, of fine gardens and stately palaces, then, verily, are we no bishops of the apostolic kind; for they laboured more than all other men, were poorer, more miserable, and yet holier, than all other men, and in the end they all laid down their lives for the

name of the Lord Jesus Christ. Filthy lucre being loved, is the ruin of any man ; the terrible, tenfold ruin of a minister of the gospel.

10th, Very naturally, the characteristic that stands next in order is, "*But a lover of hospitality*," in order to bring out the contrast more prominently. *Φιλόξενος* is loving strangers, hospitable, (1 Tim. iii. 2 ; Tit. i. 8 ; 1 Pet. iv. 9.) By this is not meant what is called keeping a good open table, of which we have, and have ever had, many examples in England, and much money, time, and health have been spent at these luxurious and hospitable banquets. The apostle does not mean the great dinners of friendship, such as we have now, when luxuries are drawn together from the ends of the earth, to renew the sated appetite, and anticipate not only the real but the imaginary wants of the guests ; he refers not to the sparkling of the wine, or the brilliancy of wit when the spirit is high, or those postprandial exhibitions which have been called the feast of reason and the flow of soul. No ; this is not his meaning : but the bishop must be a lover of hospitality in a higher and far nobler sense of the word ; his house and his heart ever open to the poor and needy, (Luke xiv. 13 ;) if he has two coats, the first naked man whom he meets gets one of them ; if the Lord has given him wealth, he actually realises the 25th of Matthew, by feeding the hungry, clothing the naked, and visiting those that are in prison. He loves to see the learned and the good, the advanced Christian and the weak believer, assembled round his

table, in free and full and unrestrained conversation ; it is his noble privilege to meet with all classes, mix with all classes, and still be a blessing to them all ; he can fare with a peasant or feast with a prince, and be equally satisfied with either. Hence the apostle says, "A lover of hospitality."

11th, *A lover of good men ; φιλάγαθον*, a lover of that which is good. This is no doubt intended to rebuke the tendency in many most hospitable men, to surround their tables, not with the good, but the bad ; not with the sober, the wise, and the saintly, but the vilest, because they may be brilliant, and the most immoral, because they may be attractive and refined. The Christian bishop should be a lover of good men : his house should be a magnet to attract the just, the generous, and the holy from all quarters ; not a scene of luxurious revelry, to attract the riotous and the profane. Except in the pulpit, the apostolical bishop has nowhere so great an influence as in his own house and at his own table ; and his example in privacy, being noble and Christian, is even more attractive and influential than in his public ministrations. His guests have generally an open ear, and the faithful bishop has a word in season for them all. A godly bishop (if he had the means), in the neighbourhood of a university, might influence in this way the minds of hundreds of young men who are to be the future lights and guides of the nation. It was in this way the evangelical spirit was awakened in the churches of Switzerland, by the students in Geneva meeting for

prayer and exposition in the hospitable house of a Christian Scotchman.

12th, *Sober*; *σώφρων*, *sancæ mentis*, sober-minded, (1 Tim. iii. 2, Tit. i. 8, ii. 2, 5.) This refers both to the mind and the body, and is one of the most requisite qualifications of an apostolical bishop. It is opposed to excitement of mind or of body, and presupposes the governing restraints of conscience, reason, and the gospel of Christ. Such a bishop will not be led away by enthusiasm, or seduced into intemperate language by the imprudence of others, or drawn into the entanglements of fanaticism; for he is *σώφρων*, sober-minded, and follows only the teaching of the Word of God. He is not subject to the elevations and depressions of the enthusiastic and fanatical; sometimes in the clouds and sometimes in the dust; for he is *sober*, and holds on the peaceful tenor of his heavenly way. The distractions and turmoils of the world do not affect him, for he is resting on the Rock of ages; he knows where he is, and whither he is going; and being steadied and settled in the love of God, he can afford to be quiet and sober, when others are in wild distraction and despair. He realises in the highest sense the noble sentiment of the poet—

“Si fractus illabatur orbis
Impavidum ferient ruinæ.”

But if you want examples of this noble sobriety of mind and conduct, you must look for the highest in the Word of God. I am not insensible to the beauties of that splendid ode, (Hor., book iii. 3,) but when com-

pared with the 46th Psalm, it is shorn of much of its greatness. The Church of God—the believing soul—walking in the love of Jesus, grafted into the true Vine, built on the foundation of the risen God-man, with the eye on the cross, and the heart in heaven—she can walk safely and quietly through the wilderness and the storms; and her bishops, as principal members, as leaders and examples of the flock, should be holiest when all is holy, brightest when all is bright, and soberest when all is sober.

13th, *Just, holy, temperate.* *Just* refers to the principles of equity in our conduct with one another. In the entire management and government of his church, but especially in discipline, the bishop or elder requires this qualification. He must look upon the poor and the rich, the ignorant and the learned, in this respect with an equal eye, for he is *just*, and shall act equitably towards all. *Holy*, on the other hand, expresses more especially our relations towards God, who is so often called in Scripture “the Holy One of Israel.” He is a *saint*, and rejoices to be numbered with the company of those that are sanctified. His external conduct, which is altogether just, is not superficial, but real, and flows from *holiness* of heart; and all his noble actions in the sight of man are based on the new heart, the new nature, and the new hope within him. He is holy: he is a bishop of the Holy Catholic Church, and a member of the living Head, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. He is holy: his

presence rebukes the ungodly, and the tongue of the wicked is silent before him; the atmosphere around him is pure, salubrious, and serene; his words when he speaks are like ointment poured forth; his holy exhortations and heavenly prayers are full of the blessing of the Lord; and his whole walk in the midst of the people is like the sun, brighter and brighter unto the perfect day. This twofold relation of man to his neighbour and to God, was known to the heathen, for Polybius says, (xxiii. 10, 8,) τὰ πρὸς τοὺς ἀνθρώπους δίκαια καὶ τὰ πρὸς Θεοῦς ὁσία;—"Just in respect to our fellow-man, and holy in things pertaining to God." Both of these meet in the Christian bishop, and form the greatest perfection of his character. He is distinguished by justice among his fellow-creatures on earth, and his holiness connects him with his Lord and Head in heaven. He is also *temperate*, ἐγκρατής, (comp. 1 Cor. vii. 9, ix. 25,)—powerful, master of himself, having self-control, and hence *continent*, which is undoubtedly the meaning of it here. He has renounced the world, the devil, and the flesh, and he will not be drawn away from his high calling by sensual pleasure. The Vulgate and Beza have *continens*, and Luther, *Keusch*, chaste; so that it is to be distinguished from "sober," which has a much more extensive signification. Chastity, therefore, in heart, speech, and behaviour, is set down as one of the qualifications of a good apostolical bishop, and surely it is one of the most natural and necessary.

14th, Finally, the bishop is to "hold fast the faith-

ful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." What is the faithful word, *λόγος πίστος*? It is simply the doctrine of the gospel, and can mean here nothing else, (Luke v. 1; John xvii. 6; Acts iv. 29, 31, viii. 14; 2 Tim. iv. 2; Eph. i. 13; 2 Tim. ii. 15, &c.) The literal rendering is, "holding fast the faithful word, which is according to the teaching, viz., of the apostles;" so the Vulgate, "*amplectentem eum qui secundum doctrinam est fidelem sermonem.*" Beza has, "*Tenacem fidelis illius sermonis qui ad doctrinam facit;*" and De Wette, beautifully and according to the letter of the text, says, "*Festhaltend an der dem Unterrichte gemässen zuverlässigen Lehre.*" The meaning in them all is substantially the same as our own English version. The true apostolic bishop holds fast the true doctrine of the Holy Scriptures, which is able to make him, and those who hear him, wise unto salvation. The gospel is to him the faithful word of Jehovah's promise, and he will allow none to wrest it from his grasp, (*ἀντεχόμενον.*) He has received it, as Titus did, from the teaching of the apostles, and he is determined to abide in it both in life and in death. This faithful word is a lever in his hands for moving the hearts of men, that he may be able both to exhort and convince the gainsayers.—Such are the features of an apostolic bishop, and we can only wish that the picture were more frequently met with among us than it is! How happy is the church that has such a bishop! twice happy the church that has a number

of such bishops, to feed them, oversee them, and rule them in the fear of the Lord.

Let us pray that as the Lord has been, during the last quarter of a century and more, awakening the churches into new life and activity ; as the number of faithful bishops has been largely increased in all the sections of the faithful ; so it may please our gracious Master, who is the universal Bishop, to purify the sons of Levi still more, and increase their number largely, in order that the word of life may sound forth into all lands and nations, and the name of the Redeemer be known and honoured from sea to sea, and from shore to shore. Amen.

" O lux beata trinitas !
Et principalis unitas ;
Jam Sol recedit igneus ;
Infunde lumen cordibus.

" Te mane laudum carmine,
Te deprecamur vesperi,
Te nostra supplex gloria
Per cuncta laudet sæcula."

" O triune God, eternal Light,
Our refuge in the shades of night !
Now, when the sun retires to rest,
Irradiate Thou the weary breast.

" Thee with the early dawn we praise ;
To thee our evening songs we raise ;
Our lips shall praise, our hearts adore,
When sun and stars shall roll no more."

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CHAPTER I.

VER. 10-16.

10 Εἰσὶ γὰρ πολλοὶ καὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς·

11 Οὗς δεῖ ἐπιστομίζειν· οἷτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.

12 Εἰπέ τις ἐξ αὐτῶν ἰδίου αὐτῶν προφήτης· Κρήτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.

13 Ἡ μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει·

14 Μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.

15 Πάντα μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμιάνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

16 Θεὸν ὁμολογοῦσιν εἰδέναι,

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision :

11 Whose mouths must be stopped ; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith ;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure : but unto them that are defiled and unbelieving *is* nothing pure ; but even their mind and conscience is defiled.

16 They profess that they

τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκ- know God ; but in works they
 τοὶ ὄντες καὶ ἀπειθεῖς, καὶ πρὸς deny *him*, being abominable,
 πᾶν ἔργον ἀγαθὸν ἀδόκιμοι. and disobedient, and unto
 every good work reprobate.

THE apostle had already instructed Titus as to the nature of his office, and now, in our passage, he gives the reasons why such instructions were necessary. It appears from this, indeed, that though the epistle was written *to* Titus, it was written *for* the Cretans ; and not so much to teach Titus his duty, as to hold up his hands and support him, by the weight of apostolic authority, in his difficult and dangerous sphere of labour. In our present passage, the apostle, who knew them well, both from actual experience and from their literature and history, traces their character with a master's hand, and without fear or favour lays bare to all ages and nations the corruptions and abominations of that luxurious island. These corruptions of the people are the very reason why the bishops should be holy, laborious, and incorrupt. We have found Crete an isle of sinners, and it is our purpose, by the grace of God, to make it an isle of saints. Lying traditions and vain babbling is the characteristic of the people, but holiness, truth, and love must be the marks of the true church of Christ ; and therefore, above all, the pastors or bishops must be good and faithful men, able to warn, exhort, and rebuke the gainsayers.—But we come to the exposition.

- 1st, *The Unruly*. There are many unruly in the
 ● church, and round about the church, in most places.

The radical idea of ἀνυπότακτοι is *confused*, and in this sense the Greeks applied it to *things* as well as to persons ; thus Polybius (Hist., iii. 36) says, ἡ διήγησις γίγνεται ἀνυπότακτος—"the narrative was *confused*." Hence it easily comes to be applied to rebels and rebellion, as the source of confusion and disorder in the state ; and in this sense it is used, Heb. ii. 8, as shewing that the kingdom of the Christ is universal and irresistible. Then, by a natural and easy transference, it denotes the disobedience of children, the insubordination of church members to discipline, the distraction and confusion of families. Symmachus applies it to the אֲנָשֵׁי בְּלִיעֵל, "the men of Belial," (1 Sam. ii. 11 ;) Luther makes it *Freche* ; De Wette, *Widerpenstige* ; Erasmus, *intractabiles* ; the Vulgate, *inobedientes* ; and in every one of these is embodied the very idea of our English translation, *unruly*, which therefore we retain, as a just representation of the original. This *disorder*, or confusion, begins in the *heart*, and thence sheds itself through all the fibres of the body and faculties of the mind. There is nothing so unruly, so insubordinate and disobedient, as a fallen human heart. It is deep, ethereal, and irrepressible ; the subtle poison of sin has vitiated all its fountains, and many of the streams it has been sending forth since the Fall, have been deep and black as hell. Human power cannot touch it, law cannot reach it, force only increases its activity, and the grace of the gospel alone can subdue it to the sceptre of Christ. Warriors and kings

may subjugate nations and empires, but the Lord alone can rule the heart. "The soul is a thing for the Son of God to conquer; this world is for Cæsar or the son of Philip."

2d, *Vain talkers*. The natural course of corruption is from the heart to the lips, from the thoughts to the words and actions, (1 Tim. i. 3-6; 2 Cor. xi. 20.) These *ματαιολόγοι* are not false teachers, who introduce heretical doctrines and vain speculations into the church; for, as Calvin well observes, "*ματαιολόγια utili ac solidæ doctrinæ opponitur.*" There is an immense field for the most pernicious babbling, without directly intrenching on any of the dogmas of the church; and this territory the Cretans, like the Athenians, (Acts xvi. 21,) knew well how to occupy. And the Papacy has so contrived matters, that the whole interior life of their followers is made up of this *ματαιολόγια*; for what is their scholastic theology but one vast system of vain babbling, which can neither edify nor convert the soul? We observe here that the tongue was made for speaking, and it is the will of the Lord that we should use it for His glory. In this wide world of ours, in the whole compass of civilisation, there is no acquirement more noble, more worthy of God, and more dignifying to His creature man, than the right use of the tongue. On the other hand, the *vain talkers* are always the annoyance, and often the ruin, of families, churches, and nations. When we get into this habit of vain, trifling conversation, we speedily become unfitted for grave and important matters; and

after some discipline in the school of vanity, the doctrines of the cross and the moralities of the gospel become distasteful and repulsive.

3d, "*Deceivers*, specially they of the circumcision." *Οἱ ἐκ περιτομῆς*, "they of the circumcision," means the Jews. (See and compare Acts x. 46, xi. 2; Rom. iv. 11, xv. 8; Gal. ii. 7-9; Eph. ii. 11; Col. iv. 11; Winer's Gram., section 20.) These men were not vulgar impostors, who, by tricks and juggling, imposed upon the senses; they were *φρεναπάται*—*mentium seductores*, "deceivers of the mind"—who, by their traditions, their vain speculations, and their flatteries, perverted the minds of the faithful. In this method of deception, the Jews, he says, surpassed the heathen, as was indeed very natural; for if the light that is in you be darkness, how great is that darkness! Grace and sin have always been found to abound *together*; and apostasy is even more pernicious and punishable than imposture. Human guilt was consummated by an *apostle*, and the most vehement assaults made on Christianity have been from the most enlightened nations; just as on the same principle the most accomplished thieves are the French and the English. Truth, when rejected, makes the conscience tenfold harder than before; the apostate Jew is worse than the heathen; and the apostate Christian—viz., Antichrist—is worse than the devil, and gets his doom before him, (Rev. xix. 20, xx. 10.) This is, in fact, the reason why the blasphemy against the Holy Ghost is unpardonable, inasmuch as the *last* witness has been heard and re-

jected, the fullest love has been felt and quenched, the clearest light has been seen and extinguished.

4th, *Whose mouths must be stopped*, does not mean that you are to throw them into an Inquisition and gag their mouths, as was, and is, the practice of the Papacy. The heathen persecutors adopted the same method of dealing with the faithful martyrs of the Lord ; for, in order to prevent them speaking of His grace, they cut out their tongues. The Moslems have the same bloody principle from their Koran ; so that the Pope, the Heathen, and the Grand Turk are, on principle, persecutors. This is neither taught in our text, nor in any other part of the New Testament. On the contrary, the saints are persecuted, but they never persecute ; they are to follow their Lord and Master to the cross, not the example of those who crucified Him. But their mouths must be stopped in a quite different manner from gagging ; they must be opposed by reason, faithfulness, and love ; their influence must be destroyed by the faithful preaching of the gospel ; and if they be members of the church, they must be silenced by discipline, and if still refractory, cast out of the communion of the faithful.

5th, *Who subvert whole houses*. The metaphor is taken from the military practice of besieging cities, and is here beautifully applied to houses, taken in the sense of families. By means of sapping and mining, by arrows and all kinds of offensive weapons, the city is to be subverted and destroyed ; so these teachers of vanity and lies corrupt the souls of the faithful, sub-

verting their faith, (2 Tim. ii. 18,) and bringing whole families to ruin. The Jewish babblers taught, and still teach, such destructive vanities as the following:—The incomparable merit of being of the seed of Abraham; the final salvation of all that belong to that holy race; the necessity of new converts to Christianity from the Gentiles being circumcised, and keeping the ceremonial law; the full justification of the soul before God by the works of the law; the importance and Divine origin of the traditions called the oral law. By teaching these, and similar delusions, they perverted many unstable souls, and even brought ruin into whole families.

6th, *For filthy lucre's sake.* This was the origin and the end of their false and destructive teaching, (2 Cor. xi. 20; Matt. xxiii. 14.) Money is in itself no evil, but a great good for society; but the love of it is the root of all evil, and especially when the heart becomes so attached to it as to love it for its own sake. Much of the false doctrine, both among the ancient Jews and the modern Christians, may be traced to this source. The human heart, as it came from God, was pure, and it loved holiness and truth; as it now is, it naturally loves vanity, and finds no pleasure in the Divine presence. Hence systems of error and delusion spread with amazing rapidity among men, while the truth of God has to force its way over a thousand obstacles. Thus Satan, by means of his ministers, sowing the seeds of error in the fertile soil of the fallen heart, may overturn in a short time the labours of a faithful pastor

for years. What was the origin of the prodigious system of Jewish traditions? The love of gain. The priests wished to rule the law, and get the consciences of the people into their hands. In the time of our Saviour their love of gain was prodigious. They devoured widows' houses, they bought and sold in the very temple itself, and they sold the Son of God for thirty pieces of silver! Whence come the enormous delusions of the Papacy—their masses at five shillings each; their purgatory with its various limbos; their stations and pilgrimages; their Calvaries and blessed wells; their man-worship, angel-worship, and Mariolatry; their relics, lying wonders, and distinctions of meats? They are all one mighty system of priestcraft, interpenetrated, indeed, often with important truths, (the three ancient Creeds, for example,) but all contrived so as to extinguish the pure light of the gospel, and give an ambitious hierarchy the dominion over the souls of men. It is one universal Demas, who loves this world; one *son of perdition*, (2 Thess. ii. 1–10;) or false apostle, who hails his Master, and betrays Him with a kiss; and one of the most controlling principles and motives in it is the love of *filthy lucre*.

7th, *Their own poet* (ver. 12) was, no doubt, Epimenides, who was born at Gnossus, in Crete, and became very celebrated as a poet. Maximus Tyrius calls him *θεῖος τὰ θεῖα*, "a man skilled in divine things;" Apulius calls him *fatidicus*, "the soothsayer;" Plutarch, *σοφὸς περὶ τὰ θεῖα*, "a wise man concerning

divine things ;" Cicero, "futura præsentiens et vaticinans per furorem," "one who foresaw and foretold future things by ecstasy ;" Diogenes Laertes, *θεοφιλέσ-
τατος* and *γνωστικώτατος*, "one most deeply skilled in divination ;" Diodorus Siculus calls him *ὁ θεο-
λόγος*, "the divine," a name commonly given to the writer of the Apocalypse ; and finally, Plato calls him *ἀνθρωπθεός*, "the man-god," or "the divine man." All these testimonies go to shew that he was by the heathen considered a prophet ; and this perfectly justifies Paul in calling him so, just as we constantly speak of Mohammed, the prophet of Arabia, accommodating our language to the usage of the nations ; as Calvin remarks, "Quare mihi videtur Paulus ad communem usum sermonem accommodare." *Vates*, prophet, is indeed a common name for the poets, (*Phædr.*, 4-24 ; *Ovid. Trist.*, 1, 6, 21, and 3-7, 20 ; *Pers.*, 5, 1 ;) but it appears from Plato and others, that Epimenides was actually believed to be a prophet, and that all his predictions came to pass. (*A. Clarke in loco.*) The oracular priests and priestesses are represented as being filled with incontrollable fury, and, being thus seized and possessed by the god, they announced to their worshippers the mysteries of the future. The poet, too, was under the same kind of excitement ; he was filled with his mighty theme ; the enthusiasm of the mind kindled into a flame, and the eye might be seen "in a fine frenzy rolling," while the pen was giving "to airy nothing a local habitation and a name." Hence he was called a prophet. Fairbairn and others

assert that the prophets were similarly excited, and delivered their prophecy in a state of ecstasy and divine dreaming. This, however, is a dangerous assertion, and would require strong proof before a Christian can receive it. The oracles, the heathen prophets and poets, have, indeed, an important bearing on the subject of Divine Revelation, but not as shewing that their *furore* was like the prophetic spirit of the Old and New Testament. Far from it: the Spirit of the Lord is in calmness, and order, and love; His ways are in the beauty of holiness and divine goodness: nor should the holy men of God of old, speaking by the Holy Ghost, ever be compared with the oracles of the heathen. But the oracles and mysteries of the heathen are important, as shewing the following facts—viz., that there is a longing desire in the heart of man for the great, the mysterious, and the unknown; and, to gratify this, God has given *revelation*: that there is a longing desire in the heart to know the future; and to gratify this hope, God has given prophecy: and finally, that there is a longing desire in the nations to have fellowship with the unknown God in the way of *mediation*; and therefore the doctrine of an incarnate Mediator corresponds with and satisfies the necessities of the human race.—But to proceed. What does their own prophet say of the Cretans? He says in his book, *Περὶ Χρησμων*, “Concerning Oracles”—

“Κρήτες αἰὲ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.”

“Mendax, venter iners, semper mala bestia Cres est.”

“Liars and sluggish gluttons, savage beasts, the Cretans are.”

This is indeed a fearful character, which the apostle says is perfectly true. The island must have been in a fearful condition, for the apostle is always in the habit of speaking mildly even of those who are blameworthy. If their guilt had not been enormous, he would never have rebuked them so severely, nor given such stringent commands to Titus to rebuke them sharply, that they might be sound in the faith. And here we should remark how wonderful the love of God is, which reaches down to the lowest of the species, and elevates such brutish natures into the likeness of the Son of God, and lifts them up to the throne of His glory! In the midst of that pandemonian isle is the church of God planted, like an oasis in the desert waste, like a lighthouse in the raging seas, to give rest and direction to all who will listen to the calls of Divine mercy. Oh, how admirable, how glorious, is that God, who, like the father of the lost son, opens His house and His bosom to a vile, wretched, prodigal world!

“Raised by the breath of love divine,
We urge our way with strength renew’d;
The church of the First-born to join,
We travel to the mount of God;
With joy upon our heads, arise
To meet our Captain in the skies.”

Reader of these lines, art thou a Cretan? art thou a liar, a glutton, and a brute? then the message of the love of God is to you—even to you; and if you receive it, you shall shine among the saints in light for ever! The world says perhaps of you, as the proverb did of old, *Τρία κάππα κάκιστα· Καππαδοκία, καὶ Κρήτη,*

καὶ Κιλικία—"The three worst C's in the world are Cappadocia, Crete, and Cilicia;" yet unto these habitations of iniquity and dens of devils, the grace of God penetrated, and multitudes were drawn to the Lord. The gospel is for thee, brother, in all thy vileness and guilt; and Jesus, who loved thee, is the same yesterday, to-day, and for ever. Come to Him, and be saved. He is a kind, loving Saviour; and those who come to Him, He will in no wise cast out.—We see here the free use which a Christian may make of all kinds of figures of speech, and of all kinds of literature. In the 11th verse, Paul speaks in *military* language; and in the 13th he speaks surgically, (*ἀποτόμῳ*), of cutting sharply into the wounds of the diseased members of the Church. The minister, therefore, who is rightly instructed in his calling, should know all things, and be able to apply all things to the glory of the Lord. Paul quotes from a heathen poet, and we may do so too; the Lord, who is love and goodness, leaves us free, and gives us liberty to range over the wide fields of literature in illustrating and expounding the Divine Word. I cannot endure that most meagre and sickly sort of preaching, which dwells on a few favourite texts, selected merely to *illustrate* some sentiment which the preacher wishes to enlarge upon, and often without the least reference to the connexion in which they stand. Such preachers may make a congregation of good dogmatisers, but they will never build up a church of large-hearted, well-built Christians. Such preaching can have neither vigour nor variety, and the hearer accustomed to the one thing

repeated over and over again, imbibes a narrow and contracted spirit. Of course, the centre and substance, the beginning, the middle, and the end of all our ministries is Jesus Christ; and if preachers are not able to make literature bear on His glory, they should move on in the old way. For my own part, I would like to walk through nature in all her dominions, and literature in all her departments, as I walk through the magnificent drapery and symbolism of the Old Testament dispensation, realising in all things the footsteps of Him whom my soul loveth.—The Cretans got a bad name by fabricating a tomb, which they pretended to be that of Jupiter, and it stuck to them for ages. The proverb, indeed, says, “The Cretans are *always* liars,” as if no truth of any kind could find a footing in the island. The heathens of Crete appear to have been a kind of rationalists who could not swallow the monstrosities of the popular superstition; and, therefore, to shew their contempt for the gods, and to prove that Jupiter himself was no deity, but a mortal man, they asserted in the presence of the Greek nation, that they had his tomb among them. Thus, the principle, that the end justifies the means,—that lying is allowable in a good cause, was not first, though it was most fully exemplified in the Jesuits; for it made *κρητίζειν*, to act like a Cretan, synonymous with lying, as it has in later ages made the name *Jesuit*, in all the languages of Europe, synonymous with deception and falsehood.

8th, *Jewish fables*, (ver. 12.) From this verse it appears that in Crete, as in most other places, the first Chris-

tians were from the Jewish nation. This is natural, as Jesus Christ and the apostles were of the seed of Abraham. But the Gentile element in Crete, as in all other places, was speedily introduced, and gradually became predominant. The new and eternal life, however, which flows from the incarnate God, was among them, assimilating and purifying the hearts of men, and forming them into one church—one body, of which Jesus is the Head,—one living temple for the worship and glory of God. Hence, he warns them against Jewish fables—*μύθοις*, myths, (which he identifies, 1 Tim. i. 4, with their endless genealogies,) as being ruinous to the great work of grace that was going on among them. No nation was ever so fond of descent, genealogies, and national honour as the Jews. This was nothing but Satan's perversion of the great truth which God had given them, to be the channels and guardians of the line of the Messiah. When we think of the Jewish traditions in the Talmud and Mishna; when we consider the enormous amount of fables with which the Popish Church is burdened, we may well listen to the admonition of the apostle, "Not giving heed to Jewish fables, and commandments of men, that turn from the truth." Yet, notwithstanding this warning, the traditionary principle has become almost universal. Ask a Moslem what are the sources of Divine authority; he answers, "The Word of God and the word of the prophet." Ask the orthodox Greeks, and they answer, "The Word of God and tradition." Ask the Papist, and the answer is still the same, "The Word of God

and the traditions of men." Ask the Jewish Rabbi, and he replies, like all the rest, "The written law and the oral law." So that, in fact, with the exception of the Churches of the Reformation, these Jewish fables and commandments of men are the ruling principles of all religious communities. This is to be accounted for by the corruption of the human heart, which always seeks to conceal itself, like Adam, from the eye of God. It is the characteristic of all these men, that they turn away from *the truth*. The word *truth*, ἡ ἀληθεία, means the gospel, as distinguished from their fabulous systems of traditions and lies, (John i. 14, 17, viii. 32, 40, 45, 46; Rom. i. 18; 2 Tim. ii. 25; James i. 18.) Whenever you find churches and pastors preaching up and praising tradition, you may be sure they are departing from the faith; and in proportion as they exalt the commandments of man, do they vilify and degrade the Word of God. The traditionists have no great love for the Scriptures.

9th, *The Pure*, (ver. 15.) He gives here a specimen of these Jewish fables, and at the same time refutes the whole principle of them, saying, "To the pure all meats are pure," and all your distinctions of foods are vain and unprofitable. Jesus had taught (Luke xi. 39-41) that defilement comes from the heart, and not from the shambles; and now Paul asserts the same truth to the Jews and Judaisers in Crete. All meats are pure to the pure in heart. The liberty of the children of God in regard to food is full and perfect, and your unholy distinctions are only a yoke on the consciences

of weak believers. This distinction in meats has been carried to its highest pitch by the Papists, so that conscience takes hold of the human, and neglects the Divine law altogether. In Italy, Austria, and Germany, multitudes will go to balls on the Lord's day without compunction, who would deem their souls endangered by eating an *egg on Friday*; so completely does the heart become hardened through the deceitfulness of sin. Jesus has redeemed us, and we are free. The conscience is His peculiar property, and no human authority can bind it in things pertaining to God. In such a state of bondage as is here spoken of, the mind and conscience are themselves defiled, and nothing but defilement and impurity can flow from them. Unbelief is the teeming fountain from which all the evil flows. They think that in bowing to crosses, kneeling at wells, worshipping images of the saints, abstaining from meats, &c., they are giving true examples of faith and humility; whereas, the apostle assures in our text, these all spring from *unbelief*—from an unbelieving and defiled conscience, which trembles not at the Word of God.

10th, *The Contradiction*, (ver. 16.) Finally, the apostle concludes this delineation of the character of the Cretans with these words, "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Observe here the following facts:—Their religion was *profession*, and, like multitudes in all ages, they were satisfied with it. They mistook the leaves

for the fruit, and thus they were not only deceivers, but self-deceived. They were the seed of Abraham, and kept the law according to their traditions; they believed themselves safe in the eternal covenant, while yet they rejected the prophets and crucified the Son of God; they boasted loudly that they were God's people, while yet they were surpassing even the heathen in deeds of darkness, (2 Tim. iii. 5.) For the meaning of *βδέλυγμα* and *βδελυκτός*, *abomination* and *abominable*, see Matt. xxiv. 15; Mark xiii. 14; Luke xxi. 20. It is the same as the מִעֲבָה of the Hebrews, which they applied to the idols of the heathen, and whatsoever was most hateful to the nation. This brings out the contrast in the passage still more fully:—They profess to know God, and they are as hateful as an idol in His sight. In words they speak of God, and confess His name, but in works they are as corrupt and abominable as the idolaters themselves. They are disobedient, and as useless for the service of the Lord as reprobate silver, which cannot bear the fire of the refiner. Such is the character of these professing Jews in the island of Crete, and surely it is sufficiently degraded. The heathen and the Jews, in that polluted spot, rivalled one another in degeneracy and corruption. Here, then, let us adore that grace of God, which can change the heart of the vilest, and build out of such materials a temple for the Lord.

"Hail, sovereign Love, that first began
The scheme to rescue fallen man !
Hail, matchless, free, eternal Grace,
That gave my soul a hiding-place.

"Against the God that rules the sky
I fought, with hands uplifted high ;
Despised the mention of His grace,
Secure, without a hiding-place.

"Enwrapt in thick Egyptian night,
And fond of darkness more than light,
Madly I ran the sinful race,
Too proud to seek a hiding-place.

"Indignant Justice stood in view ;
To Sinai's fiery mount I flew ;
But Justice cried, with frowning face,
'This mountain is no hiding-place.'

"Ere long, a heavenly voice I heard,
And Mercy's angel form appear'd ;
She led me on with joyful pace
To Jesus as my hiding-place.

"On Him the tenfold vengeance fell,
That would have sunk my soul to hell ;
He bore it for a fallen race,
And thus became their hiding-place.

"A few more rolling suns at most,
Will land me on fair Canaan's coast ;
There I shall sing the song of grace,
And see my glorious hiding-place."

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CHAPTER II.

VER. 1-10.

1 Σὺ δὲ λάλει ὃ πρέπει τῇ ὑγιανούσῃ διδασκαλίᾳ·

2 Πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.

3 Πρεσβύτιδας ὡσαύτως ἐν καταστάματι ἱεροπρετεῖς, μὴ διαβόλους, μὴ οἷνι πολλῷ δεδουλωμένας, καλοδιδασκάλους,

4 Ἵνα σωφρονίζωσι τὰς νέας, φιλόανδρους εἶναι, φιλοτέκνους,

5 Σώφρονας, ἀγνάς, οἰκουροὺς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῇται.

6 Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν·

7 Περὶ πάντα σεαντὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητα, ἀφθαρσίαν,

8 Δόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ ὑμῶν λέγειν φαῦλον.

1 But speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they* be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part

9 Δούλους ἰδίοις δεσπόταις
ὑποτάσσεσθαι, ἐν πάσιν εὐαρέ-
στοις εἶναι, μὴ ἀντιλέγοντας·

10 Μὴ νοσφιζομένους, ἀλλὰ
πίστιν πᾶσαν ἐνδεικνυμένους ἀγα-
θήν· ἵνα τὴν διδασκαλίαν τοῦ
σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν
ἐν πάσιν.

may be ashamed, having no
evil thing to say of you.

9 *Exhort* servants to be obe-
dient unto their own masters,
and to please *them* well in all
things; not answering again;

10 Not purloining, but shew-
ing all good fidelity; that they
may adorn the doctrine of God
our Saviour in all things.

THE whole passage, and indeed the whole Epistle, is written not so much for Titus as for the Cretan church. The apostle would sustain the faithful pastor or bishop of Crete with the entire weight of his authority, and therefore he lays open the fearful wounds that festered both in the church and the isle of Crete, and the just and sufficient remedy to heal them. To do this more effectually, he descends to particulars, and points out the duties of the various classes in the church. He knew that vague generalities are rarely effectual to the conversion of sinners or the edification of saints; much less, in such circumstances as entangled the faithful in that luxurious and corrupted island.

I. THE CONTRAST. This remarkable contrast is shewn by the σὺ δὲ λάλει, "But thou, speak these things which become sound doctrine." "The" encompassed with deceivers, especially of precision, whose mouths must be stopped, entire families, and propagations for filthy lucre's

very opposite of these, and thine office in Crete is to oppose and correct such superstitions. This end can be most effectually and speedily attained by the right use of the tongue. They abuse that noble gift of God; and thou art to use it properly: they teach their traditional delusions; teach thou sound doctrine: their end, in maintaining their superstitions, is the love of gain; thine, in preaching the cross and the Crucified, is the love of souls." It is natural, and very instructive, that the apostle begins with the *tongue*, which, as an instrument both of good and of evil, is one of the most important in the world, (James iii. 2-12.) It is also the special instrument of the pastoral office, for the whole ministry of the word is conveyed by *language* to the ears of men, and not to their eyes, as in the dumb theatrical shows of heathens and Papists. "Thou art not to be silent in that talkative isle, but to speak out like a faithful ambassador of the Lord, that all may hear the joyful sound of the gospel; for faith cometh by hearing, and hearing by the Word of God." But why is the doctrine called *sound*? First, because the human race are diseased since the fall of Adam, and the gospel is the medicine to heal them. It is, indeed, far more than a mere *remedy*, for it makes them holier, stronger, healthier, and more glorious than they were before. It does not bring us back to the ancient paradise merely, but to the likeness of the Son of God, and the glory of the heavens, and the fellowship of the celestial throne, (Rev. iii. 21, v. 10.) This doctrine makes us *sound*—fills our decayed and decaying nature

with the vigour and beauty of an endless life. Then, secondly, it is called *sound* to distinguish it from all other doctrines, which are only the lying corruptions of the human heart, or the delusions of the devil. *Sound* is to be taken in the sense of *making sound*; it is salubrious, wholesome, and renovating to the soul, the family, and the nation. Every other system corrupts, the gospel of our Lord Jesus Christ restores and elevates the nations; error, lies, and superstition, can never purify and ennoble the human spirit, but the pure gold of the gospel can; and to this agree the words of the Redeemer himself — “Sanctify them through thy truth; thy word is truth.” Unbelief and misbelief, infidelity and superstition, are alike degrading to the nature of man, and offensive to the nature of God. The mighty systems of idolatry that have obtained dominion in the world, however venerable for their majesty and antiquity, are but nets and entanglements of the devil to enthrall the energies of the nations. Truth alone is sanctifying, and the gospel is the only *sound* doctrine in the world.

II. THE AGED MEN. *Πρεσβύρας* occurs in the New Testament only three times, Luke i. 18; Titus ii. 2; Philem. 9. The LXX. use it for *ἡλικία*, (Ex. x. 9; 1 Sam. iv. 19; 1 Kings i. 15.) It denotes simply *old men*, and not *elders* in the sense of office-bearers, as many affirm. It is the same as *πρεσβύτερος*, in so far as this latter is applied to *old men*, as distinguished from the young, (1 Tim. v. 1; Luke xv. 25; 1 Pet. v. 5.) But the prevailing meaning of *πρεσβύτερος* in the New Testa-

ment is not *aged* men, but seniors, elders, or public office-bearers in the Church. (Acts xi. 30, xiv. 23, xv. 2, 4, 6, 22, 23, xvi. 4, xx. 17, xxi. 18; Titus i. 5; James v. 14; 1 Pet. v. 1; Rev. iv. 4, 10, v. 5, 6, 8, vii. 11, 13, xi. 16, xiv. 3, xix. 4.) This distinguishes it from *πρεσβύτης*, which denotes merely an aged or old man. In these directions of the apostle, it is natural he should begin with the most important class in the church—those who are more especially the leaders and examples of the young. These aged men, therefore, are to be *sober, grave, temperate, sound in faith, in charity, in patience*. Let us mark the shades of meaning in these directions of the apostle. 1st, *νηφάλιος* denotes *watchfulness, vigilance*, (1 Tim. iii. 2, 11.) These aged believers formed the veterans of the Christian army—the pioneers to break up the way for the soldiers of the Lord; and therefore it was necessary they should be *vigilant*. They stood upon the watch-tower as sentinels, to give alarm at the approach of danger, and their most requisite qualification was watchfulness.—2d, *Grave*. They must be grave and dignified in their gait and bearing, that their words may have weight with the community. No eloquence, no gifts of wisdom or power, can compensate for the want of gravity in the leaders of the Christian Church. Levity or flippancy is entirely out of place in the meetings of the saints, and in the lives of men professing godliness. Old men especially, from whom you expect steadiness and wisdom, should never lend themselves to the levity and follies of the young.—3d, *Temperate* refers to the

right government of the will, the appetites, and the passions; as Calvin says—"Nihil enim foedius, quam senex juveniliter lasciviens, et qui sua incontinentia adolescentum impudentiam auget." They are to indulge in no excesses, but in a grave and worthy manner fulfil their duties as men and as Christians. The pleasures of the sense shall not allure them, nor the love of this world upset the equilibrium of their minds; for they are the leaders of the Lord's host, and the public examples of the Church of Christ.—4th, *Sound in faith*—viz., being made healthy by faith, charity, and patience. Calvin hints at this meaning: "An sit obliqua allusio ad varios senum morbos;" and Mac-knight has fully brought it out. The diseases of the mind increase with the diseases, weakness, and age of the body; and the only proper remedy is the gospel. Faith, charity, and patience, can correct the abuses and extravagances both of the young and the old, and make human life in all its phases resplendent with truth and beauty. I connect both the two following clauses, τῇ ἀγάπῃ, and τῇ ὑπομονῇ, with ὑγιαίνοντας. Bloomfield thinks this leads to a sense which could not be intended, and therefore he repeats εἶναι before ἐν ἀγάπῃ—thus: "That the aged men be sober, grave, temperate, sound in the faith, *be* in love, in patience." This is unnatural and hypercritical. Why can we not be sound in love and patience, as well as in faith? Or, taken actively, why can we not be made sound and healthy by love and patience, as well as by faith? The putting in εἶναι is both unnatural and unnecessary, and

could never have been intended by the apostle.—5th, *In charity*. The word charity means in Scripture *love*, and when it abounds in the hearts of the aged members of the flock, it gives them a sweet anticipation of the blessedness of heaven. This abounding love, which makes the whole soul healthy and vigorous, is a rare commodity in those days, as the old adage has it—

“Quid est fides? quod non vides;
Quid est spes? futura res;
Quid est charitas? in hoc mundo *raritas*.”

This noble principle of love to God and man purifies and heals the soul, that it may become a worthy temple for the Spirit of God to dwell in.—6th, Lastly, let their *patience* be of a sanative and health-bringing kind, that in all things these veterans of the Lord may shew themselves worthy of their high calling. These, then, are the principles you are to inculcate on the aged members of the flock—the men who have done, and are still doing service, in the cause of the Lord. These are the noble honours and decorations which belong to the soldiers of the Cross,—the stars and insignia that are won in the battle of the faith. The spirit of these two verses is, that the gospel is a fountain of Divine life for a fallen world, and Jesus the loving centre from which it flows.

“How lost was my condition,
Till Jesus made me whole!
There is but one Physician
Can cure the sin-sick soul.”

III. THE AGED WOMEN, (ver. 3.) It is not necessary

to the exposition of the passage that these aged women should be considered as *official persons* in the church. They are the mothers in Israel, and to them the training and discipline of the rising families naturally belong. Here we have a fine opportunity of learning the beauty and excellence of the female character, when silvered over with age, and adorned with the graces of Christianity.

1st, *They are to be in behaviour as becometh holiness*,—as becometh holy persons, or saints. The Vulgate has “*habitu sancto*,” which is tame, and might be applied to the vestments of the Popish orders. Beza has the same as our English—“*Ut sint habitu qui sanctimoniam deceat* ;” Luther has, “*Dass sie sich stellen, wie den Heiligen ziemet* ;” and De Wette, “*Alte Frauen gleicherweise im Benehmen wie es Heiligen geziemt*.” This is an appeal to their own understanding as to what is decorous and becoming in respect to the Christian character. There must be harmony between the position and the character, between the profession of the lips and the actions of the life. Their profession is that of godly women, and their character and behaviour should correspond with it. As it would not be fitting for a king to handle the rake or the spade, so women professing godliness should act worthy of their high calling. Their words and actions should flow from the fountain of a purified heart, so that the behaviour may correspond with their holy calling, as face answers to face in a glass.

2d, *Μὴ διαβόλους*, “not false accusers ;” not *devils*,

who seek to do the will of the father of lies from the beginning. Loquacity is, indeed, a female disease, which partakes of the nature of an epidemic; and it rankles and festers most deeply in the aged, who have no active employment, but a very active memory, and a tongue like the pen of a ready writer. Indeed, when the grace of God has been rejected, and the control of the gospel spurned away from them, their loquacity, bitterness, malignity, and hatred, make them truly what they have been called, "*old devils*." The passions of hatred and revenge increase with their incapacity to avenge themselves, and the old bitter tongue, made to praise God and glorify the Redeemer, scatters far and wide firebrands, arrows, and death. As on this wide earth there is nothing more saintly and noble, more attractive to the young, or more worthy of universal respect and admiration, than a mother in Israel, in whose heart, and life, and tongue the grace of God reigns; so there is nothing, on the other hand, more disgusting and repulsive than the unbridled tongue of an old devil, whose delight is to set the neighbourhood in confusion by lies, and make the family circle, of which she is the presiding genius, a type of the pit of Tophet.

3d, *Not given to much wine*; "Non vino multo addictæ." The Greek words, *μὴ οἶνον πολλῶ δεδουλωμέναις*, "*not enslaved to much wine*," are much stronger than our translation, and refer to the *slavish* habit of drunkenness. He that is addicted to this habit is a slave, and his slavery is all the more intense

that he is himself the author of it, and has lost the very consciousness of his degradation. Among the Greeks and Romans wine was not permitted to the young of either sex. Plato says, (*De Legibus*, lib. ii., vol. viii., p. 36,) "Shall we not ordain by law, in the first place, that *boys* shall not, on any account, taste wine till they are eighteen years old? In the next place, we should inform them, that wine is to be used moderately till they are *thirty* years old. But when they have attained the *fortieth* year, then they may attend feasts; for Bacchus has bestowed wine upon men as a remedy against the austerity of old age." The early converts in Crete, no doubt, used the privileges of their age and country, and gave themselves to wine as a solace in old age, but this evil habit, like most of their heathen habits, the gospel corrects, and Titus is enjoined to teach these aged women moderation in all things, and especially that hoary hairs and a venerable age can give no liberty to the slavish habit of winebibbing. Here, as everywhere, we see how the gospel spreads its vivifying and purifying influence into all the habits and usages of human life. It flows like a life from the throne of God down into this fallen world, to reanimate with new vigour, and reconstruct, on a permanent basis, the tottering fabric of human society. The soul, the family, and the state feel its renovating power, and the withered face of nature puts on the beauty and attractiveness of spring. These aged women were altogether changed, and the change was radical and universal. They were

formerly *ungodly, winebibbing old devils*; but now all these are put off, as the garments of the old man, and, as becometh the elect of God, they have "put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering," (Col. iii. 12.)

4th, *Teachers of good things*, is the last qualification necessary for these aged women, and here again he leads us to the right use of the tongue, as if he had said, "The tongue was formerly bitter, lying, and slanderous, a terrible instrument in the hand of the father of lies, spreading confusion through the world; but now all is changed, and grace has conquered the unruly member, and the false accusers (*διάβολους*, devils) have become teachers of good things!" Old things have passed away; behold, all things have become new!

"Where is that holy walk that suits
The name and character we bear?
And where are seen those heavenly fruits
That shew we're not what once we were?"

The glorious gospel of the blessed God uses and consecrates to the Lord all the faculties and powers both of the body and the soul. The families of the Christian community in Crete must have been thoroughly revolutionised, if we may judge from what is suggested of these old women. What were they formerly? They were unholy, they were false accusers, they were addicted to much wine, and they were teachers of bad things. What are they now? Their character is saintly, they are ministering angels to the poor and the needy, they are emancipated from the

slavery of evil habit, and they are teachers of good things! Such is your character, ye faithful mothers in Israel, and great is your reward in heaven.

IV. THE YOUNG WOMEN. These are mentioned here as under the teaching and authority of the aged. What now are some of the first elements which Paul insists on in the education of a Christian family? He omits many things which one would have supposed to stand high in the list of young ladies' accomplishments; for example, music, dancing, and the art of binding themselves into the shape of sand-glasses. Perhaps the apostle thought them sufficiently advanced in such acquirements, and that therefore he might pass them over in silence. He insists, however, that these aged governesses shall teach the following great elementary principles. "That the young women be sober"—*ἵνα σωφρονίζωσι τὰς νέας*—that they may teach the young women to be *wise*, of a *sound mind*, *prudent* and *discreet* members of the church of Christ. Beza gives it, "Ut sapere doceant adolescentulas;" the Vulgate, "Ut prudentiam doceant adolescentulas;" Luther, "Dass sie die jungen Weiber lehren züchtig seyn;" Macknight says, "That they may *persuade* the young women;" and Doddridge, "That they may wisely admonish the younger women," &c. The first element, then, in the education of your daughters is wisdom or prudence; and if you begin anywhere else with them, you begin at the wrong end. This wisdom or prudence is not easily defined, but it will appear in the entire character and conduct of

their future life; it will enable them to avoid the snares which the ungodly lay for them, and conduct themselves in a manner worthy of the name and the religion of their Redeemer. A prudent daughter will make a prudent wife, which is one of the best gifts from the Lord. This prudence is opposed to rashness, enthusiasm, and impulsive resolutions, to which the young mind, and especially the young female mind, is naturally inclined.—Then secondly, *they are to love their husbands*, for without this the house will become a pandemonium, and profligacy and impurity fill the land. Their love to their husband should be ardent and unchangeable, yielding neither to the seduction of strangers nor to the husband's coldness and neglect at home. Where this pure and elevating love reigns, you naturally look for and find a happy family. The wife finds it the source of her strength, the husband the solace for his woes, and the children the guarantee for their happiness and welfare.—*To love their children*. It may be asked, Is not this love natural? and if so, where is the necessity for teaching it? I answer, bad habits in society can eradicate many of the principles of our nature, and make us more degraded and unfeeling than the brutes. Edmund Burke relates that J. J. Rousseau would not keep his children in his house, but sent them to be brought up in an hospital; and then remarks, "that bears love their young, and lick them into shape, but bears are not philosophers." In India the natural love of our offspring was conquered by the tyranny of a terrible

custom, and millions of female infants were destroyed in infancy by the mother's hands ! Is the murder of infants altogether unheard of among us ? Are there no Foundling hospitals within the bounds of Christendom ? Then remember that the Isle of Crete was one of the wickedest places in the world, and the inhabitants mere heathen, and you shall see the force of the exhortation to "love their children." It is an awful fact, which I first heard of in Hamburg, that in the continental cities there is a class of old wives, real old devils, who are called "*child-murderesses*," and whose office is to save the mother and destroy the child ! In this way myriads of innocent infants are sacrificed, and no eye but the eye of God, the mother, and the murderess, ever knows anything about it !—They are to be *discreet*, which is the same as *sober*, mentioned in the fourth verse ; *chaste*, viz., placing all their happiness in their husbands and families alone ; *keepers at home*, that they may attend to the affairs of the household, and be an example to their children. It is not the duty of a married woman with a family to engage much in public business, even though it should be of the most important kind. Her place is the family circle, and her duty is to stay at home. We may say the same of *much visiting*. It is impossible to gad about and take care of the family at the same time ; and as to the mother handing over her children to the care of servants, and then giving herself little or no concern about them, I say with Edmund Burke that such conduct would be a slander on the

instinct of the brutes ! *Good* ; they are to be good wives, faithful and diligent in their household duties. *Good* is a very expressive word, and is used to denote the highest excellence, as it is written, " He was a good man, and full of the Holy Ghost and of faith," (Acts xi. 24.) *Good* (from which our word *God* comes, the Good One) I take in its most general acceptation to signify the *disposition to bless* ; it is the fountain of kindness within, from which love, mercy, and all gentle and kind actions flow ; "*obedient to their own husbands*, that the word of God be not blasphemed." The great duty of the wife is obedience, and in this she is a type of the Church's obedience and submission to Christ. Love is common to both, though the natural order is that his should go before and hers follow after, as in the case of Christ and the Church ; then obedience is her special duty, even as protection and defence are his. The disobedient wife is a great stumbling-block in the way of the progress of the gospel, and causes the unbelieving to speak evil of the Word of God. The enemies are quick-sighted, and very ready to glory in the inconsistencies of the children of God. The command, probably, has a special reference to wives who were united to unbelieving or heathen husbands, and teaches that grace never delivers us from the obligations of nature—they are, though believing; to be obedient to their husbands though unbelieving, and the husband, though unbelieving, is bound to love, support, and protect his wife, though she is a believer in the gospel. Grace blesses and purifies, but does not

extinguish the natural obligations of mankind, (1 Cor. vii. 4-16.)

V. THE YOUNG MEN. These Titus is enjoined to exhort to be *sober-minded*, *σωφρονεῖν*, which we have fully explained already in the fourth verse. This sobriety of mind is especially necessary to be inculcated on the young, whose minds, ardent and inexperienced, are open to all kinds of impressions. In this manner of teaching, Titus was to shew himself a pattern of good works, both to the elders and churches of Crete. Good works are the natural proofs of our good principles, and can in reality flow only from the fountain of purified hearts. Titus, as a faithful apostolical bishop, was to shew the doctrines of the gospel mirrored forth to the eyes of all men in his life and conversation. As to doctrine, he was to shew forth three things, *incorruptness*, *gravity*, and *sincerity*, without which, he could be no pattern of good works, nor example for apostolical bishops.

It is, then, the first requisite of a pastor that he be *sound in the faith*. Corrupt doctrine will produce corrupt practice, and the purity of the gospel will be sullied by the taint of error and superstition. Sound, incorrupt faith does not mean simply the admission of an orthodox creed into your heads, but, in addition to that, a living personal trust and reliance on the Lord Jesus Christ as the Redeemer and Mediator of His church. Believing the doctrines of the gospel is necessarily connected with believing on the person of Christ, so that every doctrine leads the soul to Him as the one centre of all saving truth. Then, remember, a

bishop should be *grave* in his language and deportment, that his episcopal authority may have the more weight both with the believing and the unbelieving part of the community. The subjects to be treated of are grave and important, and the bishops and pastors of the Church should handle them gravely. Eloquence, fine speaking, seeking for effect, wit, humour, and laughter, are all unbecoming the episcopal dignity and office, and should not be found among those who seek to be moved by the Holy Ghost. I wish this rule could be observed in all the meetings of the elders of the Church, for it would prevent much vain talking and foolish jesting, which are not convenient. *Sincerity*, ἀφθαρσία, incorruption, immortality, (Rom. ii. 7; 1 Cor. xv. 42, 50, 53, 54; 2 Tim. i. 10); but in our text, and in Eph. vi. 24, rendered *sincerity*, as referring to the motives which ought to influence the minds of men in receiving and preaching the gospel. These should be incorrupt and pure, like the elements of the incorruptible resurrection body. Others corrupt and ruin whole families from the love of filthy lucre; you are to preach the glorious gospel of God out of love to the souls of men. Add now to this, *sound speech that cannot be condemned*, and you have the noble delineation of a primitive Christian pastor or bishop. All these joined together form the lovely character of an apostolic bishop, and surely a more attractive feature can rarely be found. The gospel is not only preached in the language, but in the life of such a man, and the very enemies are ashamed of their sins in his presence. He has the dignity and gait of an immortal being, even

on earth, and his words are the messages of peace from the Lord of all. Every movement, word, and gesture, are prompted by love to God and man, and the atmosphere which surrounds him is calm and serene and pure. He is, in fact, a true successor of the apostles, and the more of such men we have the better.

VI. SERVANTS, (ver. 9, 10.) If the principles that regulated the marriage union among the heathen were so loose and unstable, it is natural that the servants and domestics would share and intensify the general corruption. The ancient nations had not our views either of the decencies or moralities of human life. Theft among the Greeks, if not discovered, was not only not condemned but lauded, as shewing the expertness and talent of the thief; *thief* and *servant* were nearly synonymous among the Romans, as Virgil testifies, (Eclog. iii. 16.)

“Quid domini faciant, audent cum talia fures?”

“What may masters do when *servants* dare such things?” Plautus says of a servant, (Aulul., Act ii.

• Scene iv.)—

“—— Tun’ trium literarum homo,
Me vituperas? F-u-r, etiam fur trifurcifer.”

“Thou, a man of three letters—thou dost blame me? Thou art a thief, and the most notorious knave.” As for lying and evil speaking, the ancient heathen, like the modern in India and elsewhere, did not consider it any great evil, especially if any gain was to be obtained by it. Consider now the luxurious isle of Crete, reckoned by the heathen themselves as one of the worst

places in the world; and what must the state of their families have been when the gospel was published among them? The bands of society were relaxed, and the social edifice tottering to its fall, when the stream of heavenly life came from on high to renovate and purify the human race. All relations were dignified, purified, and blessed by the ministry of the Man of sorrows. The master became responsible to a higher Master, and the servant was dignified in his office by Christ, who came not to be ministered unto but to minister, and to give His life a ransom for many. The husband is the type of the heavenly Bridegroom, and the wife is the image of the bride, the Lamb's wife, (Eph. v. 25.) So that in a well-regulated family you have the very form and foretaste of the heavenly kingdom. The believing master is the servant of Christ, and the believing slave is the Lord's free-man, and one spirit of love circulates through them all. Titus gets special directions on this head, which he is to work into the mind and spirit of the Church. 1st, Servants are to *obey* their *own* masters; this is the clear obligation of their contract, and the gospel does not annul, but confirms it. Those who plead liberty to disobey their masters because they obey the will of God in the gospel, are ignorant of the first principles of their duty. 2d, They are to please them well in all things, not answering again. In serving their masters faithfully they are doing the will of God and serving the common Master of all, Christ, and their reward in heaven is, perhaps, greater than that of their believing masters. Jesus the Lord

of all became the servant of all, and the Sceptre-bearer of the universe became the burden-bearer of this fallen world. He who was God and in the form of God took upon Himself the form of a servant, and became obedient unto death, even the death of the cross; and this it is which consecrates our nature, our service, and the earth itself on which He dwelt. Let servants, then, shew forth the meekness and obedience of Christ, by a holy, joyful submission to the will of their masters. 3d, "Not purloining, but shewing all good fidelity" to their masters. They are to have family interests and family aims so long as they are in the family, and hence all theft or embezzlement is entirely forbidden. This was the crime for which Ananias and Sapphira lost their life, (Acts v. 2,) for they embezzled or kept back part of the price of the possession. Everything that can in any way be denominated *fraud* is condemned in this passage as opposed to the will and command of God. This may apply also to servants who waste the property of their masters, or see it going to waste without seeking to prevent it. In large establishments much goes to waste through the negligence or perfidy of servants, which might comfort or support many poor families who are in destitution and bitter want. Such servants must answer to God at the day of judgment. 4th, Lastly, The motive is "that they may adorn the doctrine of God our Saviour in all things;" which shews that the Saviour is as much and as fully glorified in the servant as in the master, in the poor as in the rich, in the peasant as in the prince and

ruler of the people. It is not in the glare and splendour of palaces and courts that the Lord is glorified ; but in obedience, in faith, love, and holiness, wherever they are found. The external differences in human society are artificial and temporary, but the gulf that separates the saint from the sinner is infinite and eternal. The rich man and Lazarus are types of the extremes of luxury and misery upon the earth, and shew us how little in God's sight are the pomp and vanity of this wicked world. But Jesus Christ, by becoming the Redeemer of the slaves as well as their masters, has lifted them from their degradation, and shewn that all souls are equally valuable in the sight of God. Compared with the ancient systems of heathenism, Christianity is really a system of *democracy*; for it treats all men as equal in the sight of God, sets all its followers together at the same table of the Lord, and opens up the same prospects of life and immortality to all.

“ Ye who the name of Jesus bear,
His sacred steps pursue;
And let that mind which was in Him
Be also found in you.

“ His greatness He for us abased,
For us His glory veil'd;
In human likeness dwelt on earth,
His majesty conceal'd:

“ Nor only as a man appears,
But stoops a servant low;
Submits to death, and bears the cross,
With all its shame and woe.”

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CHAPTER II.

VER. 11-15.

11 Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις·

12 Παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι·

13 Προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ·

14 Ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσθαι ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθάρισθαι ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

15 Ταῦτα λάλει, καὶ παρακάλει, καὶ ἐλεγχε μετὰ πάσης ἐπιταγῆς. Μηδεὶς σου περιφρονεῖτω.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

THIS very fine passage contains four great leading thoughts, to which all the rest are evidently subordinate ; and under these, therefore, we range the heads of our discourse.

- I. The grace of God, ver. 11.
- II. The consequences of that grace, ver. 12, 13.
- III. The redeeming love of Christ, ver. 14.
- IV. The pastoral authority, ver. 15.

These are the natural divisions of this most beautiful and comprehensive passage, and to them we claim your most earnest attention. May the Lord of life and glory be present with His blessing, for Jesus' sake.

I. THE GRACE OF GOD.

Grace, ἡ χάρις, occurs very frequently in the Scripture, and in various connexions and significations. We would mention here only a few of these as a specimen of the Scripture use of the word, and to assist you in your own investigations.

1st, *Various forms* of expression meet us in the Scripture, such as, for example, ἡ χάρις τοῦ Θεοῦ, the *grace of God*, (Acts xiv. 3.) This contemplates God as the source and author of grace; the eternal fountain from which it flows to the children of men; He was not made gracious by the work of His Son, but the work of His Son *manifested* His grace, as it is written, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but might have everlasting life;" He was the Lord of mercy and grace from the beginning, and the atoning work of Calvary was not to alter His intentions or drain off His wrath by the compensating agonies of the incarnate Son, but to open the fountains of His mercy to mankind, and reconcile inflexible justice with the pro-

clamations of His grace. The view of Jehovah, then, which is presented to us in our text, is one of the most delightful and attractive in the Bible ; He is the Father of His rebellious family, exercising kindness and mercy—the injured and insulted Sovereign sitting upon a throne of grace, dispensing pardon to the rebellious, and hope and life to a sin-stricken world. See such passages as the following,—2 Cor. i. 12, vi. 1, ix. 14 ; Gal. ii. 21 ; Eph. iii. 2, 7 ; 2 Thess. i. 12. But, secondly, we have the form, *ἡ χάρις Χριστοῦ*, *the grace of Christ*, in a multitude of passages, of which we write down the following,—Rom. xvi. 20, 24 ; 1 Cor. xvi. 23 ; Gal. vi. 18 ; Phil. iv. 23 ; 2 Thess. iii. 18 ; Rev. xxii. 1 ; Gal. i. 6 ; 1 Thess. v. 28. Indeed, *grace* is in every conceivable way connected with the person of the Mediator in the Holy Scripture, as the author of grace, the bringer of grace, and the publisher of grace. The Father and the Son are one in the fulness and freeness of their love to mankind ; the fountain of eternal grace that was hidden in the bosom of the Father, has been opened and manifested in the incarnate Son ; the distant has become near, the indefinite defined, the incomprehensible clear, in the life and the death of the Son of God. The living fountain of grace, which ever flowed and never ebbcd, in the bosom of our God, has been gloriously opened to a thirsty world, in the bleeding side of Christ. The doing and the dying of the Son, were the just and sufficient manifestation of the love of the Father, so that the Saviour could say, “He that hath seen me hath seen the Father.” Then, thirdly,

grace is connected with the Holy Ghost, who is called, τὸ Πνεῦμα τῆς χάριτος, the *Spirit of grace*, (Heb. x. 29,) because His office is to seal us unto the day of redemption, and bring forth the fruits of grace in our lives. Hence the quenching, grieving, and resisting the Holy Spirit is so terrible, (Matt. xii. 31 ; Eph. iv. 20,) and hence the blasphemy against Him is unpardonable. The completing and ending of all things stands in the Holy Ghost, and in Him alone. Judgment is never executed, the long-suffering of God never exhausted, until the Spirit's testimony has been rejected. What brought on the judgment of the Flood? The quenching of the Holy Ghost, (Gen. vi. 3.) What destroyed Jerusalem, and dispersed the ancient people of God? Not their rejecting the Father, nor yet their crucifying the Son of the Father; but their quenching the Holy Ghost on the day of Pentecost, and for ever after. As it is with judgment, so is it with grace. The Spirit finishes and glorifies the work of grace in the redeemed church. The grace, love, and mercy, which have their origin in the Father, and their manifestation in the Son, have their end in the Holy Ghost; so that grace is in every way connected with the three persons of the Godhead. The Divine purpose of redeeming love belongs to the Father; the glorious work of redemption is the work of the Son; and the renewed, victorious, glorified church, is the work of the Holy Ghost; while *grace*, boundless grace, reigns equally in all.

2d, *But what is the meaning of χάρις, grace?* It is the free gift of God to mankind in the gospel of

Christ. Grace is opposed to merit or deserving on our part, so that what is of works cannot be of grace. If the gospel, then, be a system of *grace*, works can have no place in procuring salvation. Grace is not the result of works, but good works are the consequence of grace. We love God because He first loved us. Any system, then, which sets men to procure heaven by their own merits, contradicts the very idea of the gospel, and blots out the most glorious of the names of God—the *God of grace*. We may observe, further, that the phrase *grace of God*, must necessarily be a grace worthy of the nature and character of God. It is not becoming that a king should appear except as a king ; and still more agreeable is it to the nature of things, that the great God should be properly manifested in His gifts. As creation is worthy of His power and wisdom, so the gospel must be worthy of His grace and mercy. He will be seen as majestic in His grace as He is in His power. This grace, then, is the *grace of God*,—full, free, and sufficient for a needy, perishing world. It is worthy of God, for it is the redemption of a fallen race, the restoration of a rebellious province to the obedience of their King. The *gift* is worthy of God, for it is His Son ; the *end* is worthy of God, for it is His own glory, and the salvation of the fallen world ; the condition is worthy of God, for it is *faith*—faith on His well-beloved Son, so that, seen from every side, this grace of our text is worthy of its great Author.

“O God, of good the unfathom'd sea !

Who would not give his heart to Thee ?

Who would not love with all his might !

"O Jesus, lover of mankind,
 Who would not his whole soul and mind
 With all his strength to Thee unite?"

3d, Ἐπεφάνη, *it hath appeared to all men.* The meaning is, that it has been publicly and openly manifested to the world. I prefer, however, the other translation, as being both more textual and more natural—"For the grace of God that bringeth salvation to all men hath appeared." So Beza renders it—"Illuxit enim gratia illa Dei salutifera quibusvis hominibus." The Vulgate perverts the text, changing ἡ σωτήριος into τοῦ σωτήρος, connecting it with God. Calvin understands it properly—"Salutaris omnibus," "that bringeth salvation to all men;" and De Wette translates, as he always does, absolutely literally—"Denn erscheinen ist die Gnade Gottes, die heilbringende für alle menschen." The great idea then is, not that this grace has appeared to all men, but that such a grace has appeared as is sufficient for the guilt of the whole world. This, too, brings out the immediate connexion of the context very beautifully,—Servants be faithful to your masters, and adorn the doctrine of God your Saviour; for His grace is equally for the master and the slave, the bond and the free. Before the eye of the great Father, the master and the slave are all alike—under the bleeding cross, the poor, wretched, badly-treated slave may anticipate the same immortal hopes as his master. It is a grace of God, and it brings salvation for all mankind. It was hidden, but it is now apparent, and the opened fountain sends forth its refreshing

streams for the healing of the nations. It is full as the great ocean, it is free as the circumambient atmosphere, universal as the sun that quickeneth all things with his beams ; it is from God, and for man ; it saves the soul from wrath, and opens up the glories of the upper sanctuary to the eye of hope.

“ Grace ! 'tis a charming sound,
Harmonious to the ear ;
Heaven with the echo shall resound,
And all the earth shall hear.”

From this doctrine of the grace of God we naturally draw the following conclusions, which we hold to be consistent with the Divine Word. First, that this grace or love of Jehovah is universal, and intended for all mankind ; secondly, that it is the duty of every soul to which it comes, to receive it ; and lastly, that having received it ourselves, it is our duty to send it to all men. Let no man object to our exposition, that the Scripture speaks elsewhere of the doctrine of election, as if that were to check the expositor when dealing with such a passage as my text. No, brother ; election is a true and a glorious doctrine, and without it the idea of a church is impossible, as without predestination a providence would be an impossibility. But it is certainly not truer than that God loved the world, and sent His Son that the believer might be saved. We assert election, and we assert also universal love, for we preach the salvation of the church, and the damnation of the Christ-rejecting world. Open, then, your hearts, and let the God of all grace fill them ; come

boldly, ye wretched, guilty sinners—come boldly to the cross, and ye shall find rest for your souls ! He rejects none that come to Him ; His house and His heart are open to you all ! Then, having come to the fountain of mercy, He will send you into the highways and hedges to compel others to come in, that His house may be filled. Go, then, ye swift messengers, go in the name of your God, and make this saving grace known to the perishing nations ! Sound the jubilee to all the winds, and plant the banner of the Cross in the utmost bounds of the habitable world !

“ Shall we, whose souls are lighted
With wisdom from on high—
Shall we to men benighted
The lamp of life deny ?

“ Salvation ! oh, salvation !
The joyful sound proclaim,
Till each remotest nation
Has learn'd Messiah's name.”

II. THE EFFECTS OF THE GRACE OF GOD.

These blessed consequences are stated fully in the 12th and 13th verses, and to these we must now attend in the order of exposition. And here we must observe, that the first way in which this grace manifests itself is in *teaching*, just as the first thing created in the material world was light. What can grace do with an ignorant, besotted, brutalised soul ? It must begin with teaching, for he that cometh to God must believe that He is, and that He is a rewarder of all them that diligently seek Him. So also, the

first office of the Comforter promised and given by the Saviour is, "*To teach us all things*," (John xiv. 26.) But we ask,—

1st, What does this grace teach us to *deny*? and the answer is, "ungodliness and worldly lusts." *Ungodliness* means impiety, blasphemy, and all forms of public infidelity; and most certainly all such evils are condemned in the passage: but surely the mere *negative* form is intended to include far more than these. *Ungodly* means *not godly*, and points to the condition of the soul in which God is simply *shut out*. To live without God is to be *ungodly*, in the strict and natural meaning of the term. Many think their life very good so long as it is not *anti-godly*, so long as they live quiet and peaceable lives, without Sabbath-breaking, blasphemy, or some other public profanation! This is a great mistake. You can be ungodly without being anti-godly, just as you can be *inhuman* without being *anti-human*. A godly man, then, is a man in whom God dwells—a man who thinks, speaks, and acts for God. Even so, an ungodly man is a man who simply thinks, speaks, and acts without any reference to God—he seeks his own pleasure or interest, and guides his conduct according to the maxims of sagacity and worldly prudence. He thus becomes rich, or learned, or eloquent, or victorious in battle; but seeing God was neither consulted nor cared for in the whole of it, he remains an *ungodly man*. Now, this godlessness—this being without God, is the first thing which grace teaches us to deny; and we

do deny it as the most insidious of the snares of the deceiver of mankind. We would not live without God, nor enter into any pleasure which we cannot ask Jesus to share ; we would cherish the sense and assurance of Jehovah's love as the greatest of all blessings, and deem the days and hours spent without *Him*, godless. Everything that can be traced to this unenjoying, unrealising godlessness of the natural heart, we would deny and obliterate, that He, to whom all is due, and in whom all glories are united, may reign as Lord and Master in the human soul, from its inmost centre to the utmost circumference of its feelings and aspirations. But what are these *worldly lusts*, these cosmical desires? All that relates merely to the kosmos, or great material visible world—all that the men of the world hunt so eagerly after, and long to possess. It is a melancholy and miserable interpretation of this and similar passages, to see in them only balls and theatres, public amusements, and such like frivolities, as if by abstaining from these we were giving up the world and denying its lusts! True, it is most true that grace never leads any one into these ; but it is equally true, that abstaining from them does not make any one gracious. No ; grace strikes its roots deeper than outward shows or superficial reformations. I have no doubt that many of the children of God do occasionally attend such exhibitions, but certainly they are out of character in so doing—they cannot go as saints. The term *worldly lusts* is very general, and includes the three divisions of the lusts of the flesh, the lusts of the

eye, and the lusts of the mind—all, in fact, which the natural heart takes its greatest pleasure in, be it riches, or fame, or the perilous heights of ambition. Your quiet retreat in the bosom of green fields and enchanting scenery delights and satisfies you, and that is worldly lust; you make your calculation in the counting-house, and look forward with contentment to the success of your mercantile speculations, and that is worldly lust; you set your heart upon excelling your fellow-men, be it in science, or in wisdom, or in warfare, and that too is a worldly lust. Everything whose end is in this fallen state of things is worldly lust; everything, however honest and noble and praiseworthy among men, which has not God for its motive and its end, is worldly lust. Worldly lust may keep one class of men from theatres and balls, and worldly lust may drive another class into them. This insidious spirit of worldliness is too subtle and ethereal to be measured and defined by such palpable visible exhibitions. It is found in our churches, as well as in our theatres; in our daily conversation and Christian communion, as well as in operas, oratorios, and public processions. The whole world lieth in the wicked one, (*ἐν τῷ πονηρῷ*, 1 John v. 19,) and the chains and entanglements of worldly lusts you can neither break nor abandon, till you get a position out of the world and above it; you may be a moral Archimedes, but you want both the prop and the lever (*πρὸς στῆλιν*) till you get a footing on the Rock of Ages, and this you find in Jesus the Son of God. It is not by meditating

on the evils of a theatre that you can get this spirit of worldliness broken, but by realising your standing in Christ as the risen and glorified Head of His believing people. Then you have the very position for moving the world which the great mechanic longed for ; and till you realise it, you can move neither worldliness nor world. I repeat it,—your standing as a believer is in the person of the risen God-man ; and to live in the assurance of it, in the sweet and joyous confidence of His presence and grace, is the best and the only means for enabling you to deny ungodliness and worldly lusts.

2d, *But how are we to live ? Soberly* ; this refers to our own character, and implies many of the duties that we owe to ourselves. It denotes soundness of mind, as well as temperance regarding the indulgence of the appetites. *Righteously* ; this means justly, and sums up the duties which we owe to our fellow-men. Justice is one of the exact virtues, which can be easily recognised and definitely measured ; and hence it is the great palladium of the nations, the very basis of social intercourse and mercantile prosperity. Justice is a noble but not one of the highest virtues, and therefore it is well fitted to be the common medium or life of a community. An act of injustice is recognisable and punishable ; not so avarice, ambition, or forbidden pleasure ; and here, too, we see its fitness for moulding and strengthening the natural character. This is the idea of natural justice, and forms the staple commodity with publicists and jurists ; but *righteousness*, as

defined in the person of Christ and in the Scriptures, is a much higher and nobler principle. Justice is based upon *rights*; and the Christian, as such, has none, save to love all men, and be put to death for this love, as his Master was. *Right* says, Smite the smiter till he gets his due; but the *gospel* says, Turn the other cheek. Do not suppose, therefore, that you are living *righteously*, in the gospel sense of the term, when you are standing upon your *rights*, for let me tell you that in the gospel sense you have but one right, and that is Hell. It is grace that keeps you out of it. This grace, then, teaches us to give up the rights of nature, and places us on a higher platform than that of natural justice. Our living righteously is to live like Christ,—reviled, but never reviling—buffeted, but never threatening—smitten, but never smiting in return—patiently bearing the cross, and praying for those who despitefully use us. But you say, It is *nature* that I should fight: and I say, So it is, brother; but grace must conquer nature, and cast the fighting devil out. It is more glorious to die like Stephen than like Siccus Dentatus, or old Menotti,

“ When the foes whom he singly kept at bay
Outnumber’d his hairs of silver gray.”

I value the Scotch martyrs much, but I value the primitive martyrs still more, seeing they acted out more fully the great principle of the gospel, that of not standing upon their rights, but sacrificing them for the benefit of others. Lastly, we should live *godly*, viz., with God, in God, and for God: *εὐσεβῶς*, (Acts x. 2,

7, xxii. 12; 2 Pet. ii. 9.) *Εὐσέβεια* is in the LXX. used for the Hebrew יְהוָה יָרֵא, "the fear of the Lord," (Prov. i. 7; Isa. xi. 2.) This godly life, then, is a life dedicated to the Lord—a life spent in His fear. The grace of God teaches us and enables us to live godly even in this present world, ἐν τῷ νῦν αἰῶνι. The νῦν is certainly emphatic, and suggests another world where it will not be so difficult to live a godly life. This ὁ νῦν αἰῶν, this present world, is the same as the ὁ αἰῶν τοῦ κόσμου τούτου, (Eph. ii. 2,) in which the devil has the supremacy, the αἰῶν πονηρὸς, (Gal. i. 4,) of which he is the god. This, then, is the problem of grace, that we should be enabled to live to God in the devil's world, true to the faith and simplicity of the gospel, where sin prevails, and death reigns, and Satan goes about like a roaring lion seeking to devour us. If grace can do *this*, it must be grace worthy of God; and this, dear brother, grace can enable you to do. This is the glorious ἐνδ, so far as this world is concerned, which the saving grace of God is intended and calculated to accomplish in the believing church of Christ. Like their Divine Master, they are not of the world, though in it; and though in the midst of defilement, they remain undefiled. This is the victory that overcometh the world, even our faith.

3d, *But what does this grace teach us to look for?* I answer, in the first place, the apostle directs the believer's eye here, as elsewhere, to the glorious person of the Lord Jesus Christ, as the centre and home of the longing heart. But it is asserted by many, that

God, and not Christ, is the principal person in this glorious passage, and that the Father and the Son are both mentioned in the 13th verse. Let us examine the passage critically and fully, that we may come to a right conclusion on this important point. The form of expression is ὁ μέγας Θεὸς καὶ σωτὴρ ἡμῶν Ἰησοῦς Χριστὸς; now I maintain, from the nature of the Greek language and the use of the article in the New Testament, that the proper translation of these words is, "Jesus Christ our great God and Saviour," and that therefore Θεὸς and σωτὴρ refer to the same person. This is the real force of the article in such sentences, that the noun which has it is the substantive part of the sentence, and all that follows is explanatory and adjectival. Thus, here, ὁ μέγας Θεὸς is the subject of the sentence, and σωτὴρ not a new subject, but a second characteristic of the former; thus, "He who is the great God is also our Saviour;" or, as Beza renders, "Magnus illius Deus, ac Servator noster, *nempe* Jesus Christus," the great God and our Saviour, *namely*, Jesus Christ. Calvin does not enter into the criticism of the text, but says the Arian interpretation may be met by saying that the majesty and glory of the great God shall be manifested in the Lord Jesus Christ at His second advent. All the old orthodox interpreters contended vehemently that Jesus Christ is here distinctly asserted to be our great God and Saviour, and consequently they argued that the passage clearly establishes the doctrine of His divinity. The whole question turns on the construction of a Greek sentence,

and that apparently one of the simplest in existence. What is the meaning of the form *ὁ Θεὸς καὶ πατὴρ* or *ὁ Θεὸς καὶ σωτὴρ ἡμῶν*? I assert that in ordinary cases, and without something unusual compelling to the contrary, the form must be interpreted of *one person*, and not of two persons; and that if two were intended, the article would have been repeated thus, *ὁ Θεὸς καὶ ὁ σωτὴρ ἡμῶν*. Let us take some examples from the Scripture usage on this subject, and see what the result may be. We have *ὁ γρηγορῶν καὶ τηρῶν*, referring to one person, (Rev. xvi. 15;) *τοῦ Θεοῦ καὶ πατρὸς*, one person, (Col. ii. 2;) *ὁ Θεὸς καὶ πατὴρ*, one person, (1 Thess. iii. 11; 2 Cor. i. 3, xi. 31;) *τῷ δὲ Θεῷ καὶ πατρὶ*, one person, (Phil. iv. 20;) *τὸν ἀπόστολον καὶ ἄρχιερέα*, one person, (Heb. iii. 1;) *τοῦ Κυρίου καὶ σωτῆρος*, (2 Pet. iii. 2, 18.) See Col. ii. 2, *τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ*, where the *ὁ Θεὸς καὶ πατὴρ* is one person, and the *καὶ τοῦ Χριστοῦ* is another, because the article is repeated. Here we have the usage clearly marked. *Ὁ τρώγων καὶ πίνων*, one person, (John vi. 54;) *ὁ φιλῶν καὶ ποιῶν*, (Rev. xxii. 15;) *τῷ ἀγαπητῷ καὶ συνεργῷ*, one person, (Philem. 1;) *ὁ ἀδελφὸς καὶ διάκονος*, one person, (Eph. vi. 21;) *ὁ βασιλεὺς καὶ Κύριος*, one person, (1 Tim. vi. 15.) All these are clear cases of the very construction which we have in our text; and in all these, the two nouns connected by "and," the first having the article and the second not, refer to one and the same person. This is important, and helps us in the interpretation of many passages of Scripture. I believe,

therefore, that the 13th verse is a description of the glorious person of Jesus Christ the Redeemer, and that for the following reasons:—(1.) The common laws of the New Testament Greek require it, as we have seen by the numerous examples already quoted. How can *ὁ Θεὸς καὶ πατὴρ* and *ὁ Θεὸς καὶ σωτὴρ* be interpreted on different principles? By what law of language must the former denote only one person, and the second necessarily two? Is the doctrine of the deity of Christ so distasteful and so repulsive to our nature that we must change, make, and pervert the Greek language to get rid of it? This passage remains, and shall remain for ever as a clear and full testimony to the Godhead of Christ. He is the great God and our Saviour. But (2.) Where is there a passage in Paul's writings where God the Father is said to appear to the waiting and hoping church? It is He who went from the mount of Olives, whom they expect to come again in His glory, (Acts i. 11.) Thus, the false interpretation of the text confounds also the persons of the Godhead, and leads only from one error to another. These epistles of Paul are full of the coming of Jesus Christ as the blessed hope of the church, but as to the appearing of God the Father they are altogether silent. (3.) If *σωτὴρ ἡμῶν*, as a separate and independent expression, denotes the person of the Lord Jesus Christ in this passage, then, so far as I know, it stands alone in the whole book of God. In 2 Tim. i. 10; Titus i. 4, we have the phrase, Jesus our Saviour, but it is always *ὁ σωτὴρ ἡμῶν*; so that to interpret Titus ii. 13

of two persons, and not of the Lord Jesus Christ alone, contradicts the scriptural usage of the article, confounds the persons of the Godhead, and stands without example in the New Testament. On the same principles of criticism, I maintain that βασιλεία τοῦ Χριστοῦ καὶ Θεοῦ (Eph. v. 5) means "the kingdom of Him who is Christ and God;" τῷ Θεοῦ καὶ Κυρίου (2 Thess. i. 12) means "Jesus Christ our God and Lord;" so also τοῦ Θεοῦ καὶ Κυρίου (1 Tim. v. 21,) τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ (2 Tim. iv. 1,) τοῦ Θεοῦ καὶ σωτήρος (2 Pet. i. 1,) τὸν Θεὸν καὶ Κύριον (Jude 4,) do all describe the adorable person of the Lord Jesus Christ, and can by no means be divided between two distinct and separate persons. I have never seen, either in German or in English, any sound critical reason for interpreting these passages contrary to the known usage of the New Testament Greek. And now, having ascertained the person whose advent is expected, let us attend to the glorious intimations of our text.

1st, What is our position? It is that of waiting for, and looking for the coming of the Lord,—not waiting upon the Lord merely, which is also a duty, but waiting *for* the Lord from heaven, who shall change our vile bodies, and make them like unto His glorious body. This is the position of the believing church, and has been so from the beginning of the world. The first promise of a deliverer and serpent-bruise, was the seed of hope to a fallen world, which continued to expand and brighten during many ages and dispensations,

till at last it ripened in the person of the incarnate God, and filled the face of the world with fruit. Thus, the Jews waited for His coming in the flesh, as the Lamb to bear the sins of the world, and the High Priest over the house of God. Their position was hoping, waiting, longing for the Deliverer. We, too, have the promise of the Saviour, that He shall come again ; and this is the hope of the Christian church, so that all the hopes of the Jews and the Christians, from the beginning to the end, are united in the ever glorious and adorable person of the God-man. He is the centre in which the ages, ceremonies, and dispensations all meet and have their stability—the *unity* which harmonises time and eternity, creation and Creator,—the living fountain which sends forth the benediction of God over the ages, dispensations, and nations in a thousand streams. As the Jews hoped and waited, so we hope and wait. Our position is the same, and the person whom we wait for is the same ; they waited for His coming in the flesh, and we for His coming in glory.

2d, Is this hope an important doctrine of the New Testament ? I answer, Very important, for our text calls it the *blessed hope*, so that it is full of real blessing to the believer. What can be more blessed to the soul than the person of the adorable Redeemer, whom even unseen we love so ardently ? All our hopes are about to be realised in His glorious appearing, when we shall be with Him and like Him for ever.

"Lo ! He comes in clouds descending,
 Once for favour'd sinners slain ;
 Thousand, thousand saints attending,
 Swell the triumph of His train.
 Lo ! He comes on earth to reign."

Then, again, I argue the importance of the advent, from the events that are connected with it, such as the following :—He comes as the Redeemer and Head, to raise and glorify His church in the first resurrection, (1 Cor. xv. 23 ; 1 Thess. iv. 15.) He comes to put an end to the system of antichristian delusion, and consume Antichrist himself in flaming fire, (2 Thess. ii. 1–12.) He comes as the Prince of the kings of the earth, to judge the nations in righteousness, which is generally called the judgment of the *quick*, (Matt. xxv. 31–45 ; Ps. xcvi. 10–13, xcvi. 5–9.) He comes to convert and restore the ancient people of God, (Rom. xi. 26.) He comes in visible state and majesty to receive from the Father Almighty the universal and indestructible kingdom of the earth and the whole creation, (Dan. vii. 13, 14.) And I will add, finally, He comes to glorify His saints, and to be glorified in all them that believe, (2 Thess. i. 10.) These and other similar glorious events are the harbingers or accompaniments of His coming again, and hence its exceeding great importance. It is not an isolated event, but the nightly hope of many generations and the great centre of a dispensation of glory. And, lastly, I argue the importance of the advent, from the *place* which it occupies in the New Testament. It is often, as in our text, mentioned in connexion with the atonement ; and

in the Bible it occupies as conspicuous a place as the cross of Christ itself. Let us actually examine and compare the Atonement and the Advent, that we may see, by the frequency of their occurrence in the Word, the importance which God attaches to them. Thus we have the following results :—

In Romans, the Atonement, chap. iv. 25, v. 9, vi. 10, viii. 34 (4); and the Advent, chap. xi. 26, xiii. 12 (2). In 1 Corinthians we have Atonement, chap. i. 13, 18, ii. 2, i. 23, v. 7, xv. 3 (6); and the Advent, chap. i. 7, 8, ii. 13, iv. 5, xi. 26, xv. 23, 51 (7.) In 2 Corinthians, the Atonement, chap. v. 14, viii. 9 (2); the Advent, chap. i. 14, v. 2 (2.) In Galatians, the Atonement, chap. i. 4, ii. 20, iii. 13, iv. 5, vi. 14 (5); the Advent is not mentioned. In Ephesians, the Atonement, chap. i. 7, ii. 13, 16 (3); the Advent, chap. i. 14 (1.) In Philippians, Atonement, chap. ii. 8, iii. 10 (2); Advent, chap. i. 6, 10, iii. 20, iv. 5 (4.) In Colossians, Atonement, chap. i. 14, 20, ii. 14 (3); Advent, chap. iii. 1 (1); In 1 Thessalonians, Atonement, chap. iv. 14, v. 10 (2); Advent, chap. i. 10, ii. 19, iii. 13, iv. 13, v. 2, 23 (6.) In 2 Thessalonians, Atonement, not mentioned; the Advent, chap. i. 7, ii. 1, 8, iii. 5 (4.) In 1 Timothy, Atonement, chap. i. 15, ii. 6, iii. 16 (3); Advent, chap. iv. 14 (1.) In 2 Timothy, Atonement, chap. i. 10 (1); Advent, chap. iv. 1, 8, 18 (3.) In Titus, Atonement, chap. i. 14 (1); Advent, chap. i. 13 (1.) In Hebrews, Atonement, chap. i. 3, ii. 9, ix. 14, 26, x. 10, 12, 29, xii. 2 (8); the Advent, chap. i. 6, ix. 28, x. 37, xii. 26 (4.) James, Atonement, not mentioned; Advent,

chap. v. 7, 8 (2.) 1 Peter, Atonement, chap. i. 2, 11, ii. 21, 24, iii. 18, iv. 1, 13, v. 1 (9); the Advent, chap. i. 5, 7, 13, iv. 5, 7, 13, v. 1, 4 (8.) 2 Peter, the Atonement, chap. ii. 1 (1); the Advent, chap. i. 11, 16, ii. 9, iii. 4, 10, 12 (6.) In 1 John, Atonement, chap. i. 7, ii. 2, iii. 5, 16, iv. 10 (5); the Advent, chap. i. 28, iii. 2. (2.) Jude, Advent, chap. i. 14, 21 (2): and in Revelations, the Atonement, chap. i. 5, 9, vii. 24, xii. 11 (4); the Advent, chap. i. 7, ii. 16, 23, iii. 3, 11, v. 10, vi. 17, x. 15, xii. 10, xvi. 15, xix. 11, xx. 4 (12.) Add these together, and you have the Atonement mentioned in the Epistles fifty-nine times, and the Advent sixty-eight times. Thus, according to this rule, the Advent should be preached as often, at least, as the dying love of Christ; and that this is not the case, I appeal to the conscience both of preachers and hearers in all the churches of God. Surely, however, it can never be held that we should conceal what God has revealed, or that we should say little about that which He says much about. Our best rule is to restrain our own fancy and be guided by the revealed will of God. He is a better judge of the importance of truth than we are, and we must, therefore, be pleasing God when we give the Advent the importance which it evidently has in the Holy Scripture. Besides, our passage teaches very clearly that it is in *looking for* the glorious appearing of the Redeemer that we are enabled to live soberly, righteously, and godly in this present evil world. If you cease to look for Him, you cease in the same measure to live soberly, righteously, and godly in

this evil world. You are, in fact, attempting the bricks without the necessary straw. Is it not manifest that our wordliness must dissolve, or at least relax, when we are expecting the Lord to come and burn up the world? Be assured, then, that this looking for the Lord is a sweet, holy, sanctifying state of mind, and most pleasing to your Father who is in heaven.

III. HIS DYING LOVE.

This is strikingly brought before us in the 14th verse, "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." On this magnificent sentence we offer the following observations:—

1st, According to the exposition which we have given of the 13th verse, the *person* who gave himself for us is Jesus Christ, the great God and our Saviour; so that we have in the majesty and grace of the Divine sacrifice, a gift worthy of the great Father, a sufficient vindication of the violated law, and a full and sufficient atonement for the sins of mankind. The greatness of His person throws a blaze of light over the nature of sin, the fulness of Divine mercy to the sinner, and the whole character of the moral administration of God. Hence, it has been and is the experience of the saints in all ages, that the only soul-satisfying knowledge of the infinite Jehovah is to be found in the person and work, in the doing and dying of the Son of God.

2d, *Ἰπὲρ ἑμῶν*. Is there not something which surpasses all comprehension in these words, "*himself for*

us?" Compare the two sides of this wonderful equation, and let the heart be still before the majesty of Divine love. *He* for *us*! He, the great God and Saviour, for His fallen, wretched, rebellious creatures! The sinned against takes the place of the sinning; the Creator of the world, clothed in our weakness and mortality, expiates the guilt of creatures, and magnifies the law of everlasting love. The Judge is himself judged and condemned; the Holy One of Israel is to be treated as a sinner, yea, as an accursed malefactor, and nailed up upon a tree with murderers; life is to be quenched in its fountain and light in its orb, that our darkness and death might be removed from us. This is, indeed, the love of God; and the very conception of such an act of mercy is as much beyond the fallen mind as the creation of the world. So awful and overpowering is this act of atoning love—this tremendous, all-important fact stated in our text,—"*He gave himself for us*," that multitudes of weak-minded men cannot be brought to believe it at all, and the faith of the most ardent believer seems overwhelmed in the mystery and immensity of such surpassing, such self-extinguishing love. *He* gave himself for *thee*, my brother. *Ἐπὶ ἡμῶν*,—He laid himself over us, and received the punishment which we deserved. This is the original meaning of the particle, and to this most of its applications can easily be reduced. He died on our account, in our room and stead, for our sakes, as the sacrifice for our sins, as the Lamb slain from the foundation of the world; all these, and similar expressions, are but

various delineations of the one wondrous truth on which all other truths depend, viz., *that the death of the Lord Jesus was an expiatory sacrifice for the sin of the world.* Out of this fountain of Divine grace the soul can drink and be satisfied. *He gave Himself for us.*

“Arise, my soul, arise,
Shake off thy guilty fears;
The bleeding Sacrifice
In thy behalf appears.
Before the throne my Surety stands;
My name is written on His hands.”

3d, *To redeem us from all iniquity.* This was one of the purposes of His redeeming grace, and one, too, of the most important. It means that His death was intended to deliver us from the guilt, the power, and the consequences of our sins—to redeem us from *all* iniquity. Redemption is generally connected with the death of Christ, and the shedding of His blood on the cross; but it may be also applied to His coming in glory, and the resurrection of the body at that time, (Rev. viii. 23; Eph. iv. 30.) His coming in the flesh has broken the power of Satan over the saints, and delivered them from the pollution and punishment of sin; and His coming in glory delivers them from the power of the grave, and banishes Satan and his servants from the earth. His coming in the flesh is redemption by *price*, and His coming in glory is redemption by *power*; so that the living person of the incarnate God is the centre, and the first and second advent the two poles round which the system of re-

deeming love moves. We may therefore well say with Luther, "Wer Christum hat der hat Alles und wer Christum nicht hat der hat gar Nichts;"—"He who has Christ has all things, and he who has not Christ has nothing." Let us, however, keep this in our minds, that He died to redeem us *from* all iniquity, and that in living entirely to His service and glory, in holiness and purity of heart, we are fulfilling the purpose of His dying love. The cross darkens the brightness of this world, and opens up to our souls visions of heavenly glory. To be in love with the cross and iniquity at the same time, is plainly impossible—whatever worldly men and mere professors may say and think on the subject. He who cherishes sin in his heart, or practises it in his life, is not delivered from all iniquity, but is seeking to nullify the intentions of the dying Saviour.

4th, *And purify to Himself a peculiar people, zealous of good works.* The original idea of this peculiar people is סְגֻלַּת יְהוָה, the *treasure* or *inheritance* of Jehovah: a people whom He can call His own property, as distinguished from all others. So Luther translates in our text, "Und reinigte ihm selbst ein Volk zum Eigenthum,"—"And purified to Himself a people for a possession." So also 1 Pet. ii. 9. Our translation gives the very spirit of the original, and cannot be improved. The object, then, of redeeming love, and the aim of this dispensation of grace in general, is to take out of the Gentiles a people for His name, (Acts xv. 14.) Here λαὸς ἐπὶ τῷ ὀνόματι αὐτοῦ

is precisely the same as *λαὸς περιούσιος* in our text. This peculiar people is the people on whose hearts the name, honour, and glory of God are written in the blood of Christ. This is no other than *ἐκκλησία*, the church of the New Testament, which is the special object of Jehovah's love, as well as the end of this dispensation. It is perfectly false, therefore, to assert, that God intends by the preaching of the gospel to save all mankind; He intends to save all that believe—all the elect, if you would prefer that word—all that are incorporated by the love of the Spirit with His inheritance,—people redeemed, purified, and zealous of good works. I am therefore perfectly amazed when I hear of people who speak of *converting the world*, and bringing in universal righteousness, by the preaching of the gospel. There is not *one promise to this effect in the New Testament*. Where is it? Where is it said that all men will believe the gospel? It shall be universally preached, but never universally planted till the great day of God; for the sheep and the goats, the wheat and the tares, shall mingle together in this world until the time of the harvest, which is the time of the coming of the Lord. Then there may be universality; but now it seems to be impossible, and certainly it is contrary both to the providence and the word of God. I give this merely as the statement of what I believe from the Scripture to be a fact, but not with the intention of limiting the love of God, or diminishing in any way the fulness and all-sufficiency of the atonement of Christ. Full and free

do I believe that everlasting fountain to be ; and who-soever will, let him come and take of the water of life freely.

“Come, ye weary sinners, come,
All who groan beneath your load ;
Jesus calls His wanderers home,
Hasten to your pardoning God.”

He who has redeemed us is coming again ; and as we know neither the day nor the hour when our Lord cometh, we have need to work and watch diligently, lest that day should come upon us as a thief. Be diligent, therefore, in season and out of season, that you may win souls for the Lord. He has died for us, and He is coming in His glory to glorify us ; and surely we have in these two advents a sufficient motive to make us zealous of good works.

IV. THE PASTORAL WORK AND AUTHORITY.

This is hinted at in the 15th verse, but very briefly : “These things speak, and exhort, and rebuke with all authority. Let no man despise thee.” We observe here that the atonement and the second advent are among the principal subjects of the apostolic teaching, and Titus was commanded to speak them out boldly. This strikes against the Papists and Puseyites, who preach the doctrine of the atonement with reserve, and against those Protestants who do not preach the advent at all. Both require the words of the apostle to be sounded in their ears, *ταῦτα λάλει*, “these things speak.” It is in being faithful in doctrine that you become

faithful in administering discipline also, and all history teaches us that laxity of discipline goes hand in hand with corruption of doctrine. The faithful bishop, like Titus, should be a well-built, sound-minded Christian, of pure faith and burning zeal, ever ready to teach, to rebuke, and to exhort as occasion may require. Such a pastor is the very type and image of his Divine Master, and the people among whom he ministers is blessed of the Lord. His position is the highest and noblest on the earth, and great is his reward in heaven. His character commands respect, being such as becomes the gospel of Christ; his preaching comes from the heart, and, therefore, goes to the hearts of men; his whole life is one ministry of love; and when he dies his memory is blest on earth, and his reward prepared for him in heaven. Such was Titus in the isle of Crete, and such are all the faithful ministers of the Lord everywhere. And now, unto God the Father, unto God the Son, and unto God the Holy Ghost, be glory, as it was in the beginning, is now, and ever shall be. Amen.

“Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.”

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CHAPTER III.

VER. 1-7.

1 Ὑπομίμησε αὐτοὺς ἀρχαῖς
καὶ ἐξουσίαις ὑποτάσσεσθαι,
πειθαρχεῖν, πρὸς πᾶν ἔργον
ἀγαθὸν ἐτόίμους εἶναι.

2 Μηδένα βλασφημεῖν, ἀμά-
χους εἶναι, ἐπεικεῖς, πᾶσαν
ἐνδεικνυμένους πραότητα πρὸς
πάντας ἀνθρώπους.

3 Ἦμεν γάρ ποτε καὶ ἡμεῖς
ἀνόητοι, ἀπειθεῖς, πλανώμενοι,
δουλεύοντες ἐπιθυμίαις καὶ ἡδο-
ναῖς ποικίλαις, ἐν κακίᾳ καὶ
φθόνῳ διάγοντες, στυγητοὶ, μισ-
οῦντες ἀλλήλους.

4 Ὅτε δὲ ἡ χρηστότης καὶ ἡ
φιλανθρωπία ἐπεφάνη τοῦ σω-
τῆρος ἡμῶν Θεοῦ,

5 Οὐκ ἐξ ἔργων τῶν ἐν δι-
καιουσύνῃ ὧν ἐποιήσαμεν ἡμεῖς,
ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον
ἔσωσεν ἡμᾶς, διὰ λουτροῦ πα-
λιγγενεσίας, καὶ ἀνακαινώσεως
Πνεύματος ἁγίου,

6 Ὅς ἐξέχεεν ἐφ' ἡμᾶς πλου-
σίως, διὰ Ἰησοῦ Χριστοῦ τοῦ
σωτῆρος ἡμῶν

1 Put them in mind to be
subject to principalities and
powers, to obey magistrates,
to be ready to every good
work,

2 To speak evil of no man,
to be no brawlers, *but* gentle,
shewing all meekness unto all
men.

3 For we ourselves also
were sometimes foolish, dis-
obedient, deceived, serving
divers lusts and pleasures,
living in malice and envy,
hateful, *and* hating one an-
other.

4 But after that the kind-
ness and love of God our Sa-
viour toward man appeared,

5 Not by works of right-
eousness which we have done,
but according to his mercy he
saved us, by the washing of
regeneration, and renewing of
the Holy Ghost ;

6 Which he shed on us
abundantly through Jesus
Christ our Saviour ;

7 ἵνα δικαιωθῆντες τῇ ἐκείνου
 χάριτι, κληρονόμοι γενώμεθα κατ'
 ἐλπίδα ζωῆς αἰωνίου.

7 That being justified by
 his grace, we should be made
 heirs according to the hope of
 eternal life.

THE substance of this fine passage, one of the finest in the Bible, may be summed up under the following general heads:—Political submission; the right use of the tongue; our wretched condition by nature; and the love of God to mankind. These are the leading thoughts which the apostle unfolds so beautifully for the use of the church in Crete, and the universal church in all ages. Let us attend to these in their order.

I. POLITICAL SUBMISSION.

“I have taught you,” says the apostle, “some of the mightiest acts of Jehovah’s love and power to the children of men, and more especially the grace and the glory of God in the two advents of His Son: but you are not to suppose from this that you are delivered from earthly relations and responsibilities; on the contrary, these are both dignified and extended by the work of the Son of God—the heavenly is added, but the earthly remains, purified, indeed, and blest and made worthy of the dignity and hopes of our redeemed nature.”

1st, We need *to be reminded* of the duty of submission, for if there be anything more deeply inherent in our nature than another, it is the principle of self-will. There is no authority so natural and so neces-

sary as the paternal ; and yet what toil and trouble it requires to make the child obedient ! Your infant son is a little tyrant, who has no regard either for the authority of God or man ; he injures you without fear, and steals without compunction, and seeks to subordinate all things to his own little will. You must labour unweariedly for years before you can hope for obedience, and even then you will find at times the rebellious will, like a cowed but unconquered savage, breaking out in fierce and stubborn defiance. How much need, then, have we to be reminded of the duty of political obedience, which is neither so obvious nor natural as submission to parents !

2d, *But is this submission a duty ?* Yes, certainly ; it is the bounden duty of Christians to submit themselves humbly to the governors which God in His providence has placed over them, (Rom. xiii. 1 ; 1 Pet. ii. 13.) Nor does the form of rule affect the doctrine of obedience in the least degree. Whether Alcibiades or Nebuchadnezzar be at the head of affairs is of no consequence to the Christian, so far as the principle of submission is concerned. Republics or monarchies, democracies, aristocracies, and oligarchies, are all the same to him. He sees in each and in all of them the energy and ordination of God for blessing or punishing the nations according to His pleasure. They are all equally of God, (Prov. viii. 15, 16 ; Dan. ii. 21, iv. 32,) and they are all equally responsible to Him for their conduct. The general and apostolic rule, therefore, is obedience to the powers that be, as the divinely-ap-

pointed ordinances of God. The exceptional cases are not mentioned, nor should they be specialised, for they are all summed up in the plea of absolute necessity, which, being above and beyond all law, is a law to itself. If a prince becomes insane, or takes it upon him to murder instead of protecting his subjects, or violates the first principles of nature, or seeks to control the conscience with the sword, he may be resisted, and it is the duty of every Christian to resist him to the death, (Acts v. 29, iv. 9, 20.) The conscience of man must rise above all material and tyrannical restraints, and teach the nations and governors of the world that there is a boundary over which they dare not pass; that there is a region where human governments dare not plant their imperial rule. I am not advocating here the principle (though I hold it in some instances) of opposing and overturning the tyrannical power by material force; I am not advocating the Christian's right to kill, but his right *to die*—his right, like Stephen and the apostles of the Lord, to keep inviolate the jewel of the redeemed conscience, and, if need be, to enter through a bloody death into the glories of the martyr's crown. Obey principalities and powers, give them your money and your goods, give them their tithes and their taxes, obey all the laws even of the imperial tyranny of heathen Rome; but in things that pertain to God—in things where the soul alone is and can be responsible—let the firm voice of conscience, even in persecution and death, bid defiance to the tyranny of emperors and kings. Martyrdom is,

indeed, the law of this dispensation, and arises out of the nature of things; for where there is a world lying in the wicked one, and a church determined to serve the Lord, what is to be expected but fierce and murderous opposition between the two kingdoms? Like the ancient patriarchs, these two kingdoms begin the struggle in the womb, and it continues fierce and murderous, like the Cains and the Abels, the Sauls and the Davids, the seed of the serpent and the seed of the woman, until death silences the tumult of battle. Christianity is the insurrection of heaven-instructed souls against the tyranny which seeks by violence and force to control the human conscience; and in proportion as her voice is clear and firm, must be the violence and fury of the governments of the world. Nor is there any hope of tranquillity and peace till the kingdoms of this world become the kingdoms of our Lord and of His Christ. Beast succeeds beast in the Gentile dominion, (Dan. vii.,) until the Son of man comes in the clouds, whose dominion is an everlasting dominion, which shall not pass away, (Dan. vii. 13, 14.) Our place till the Lord comes is the field of testimony, obeying earthly authorities and powers as far as consists with conscience and the Word of God, and in all other cases bearing without a murmur, like the apostles and primitive Christians, the spoiling of our goods, the loss of name and reputation, and the pains of the martyr's victorious death.

3d, *Ready to every good work.* This is one of the noblest characteristics of the truly Christian mind.

He knows that he is appointed by the Lord to some little post in the church of the redeemed, and he is ready to fulfil its obligations. He requires no persuasion when the work of the Lord or the service of the saints is concerned, for he is ready to every good work.

II. THE USE OF THE TONGUE.

1st, This evil-speaking, or slander, is the *βλασφημεῖν*, blasphemy, of the New Testament, the *הַלְלָה*, (2 Kings xix. 6, 22,) and the *הַלְלָה*, (Isa. iii. 5,) of the Hebrews, and is applied both to men and things, (Acts xiii. 45, xviii. 6; 1 Tim. i. 20; 1 Pet. iv. 4;) it expresses the horrible hatred and malice of the Jews towards the Son of God, (Matt. xxvii. 29; Mark xv. 29; Luke xxiii. 29;) and, finally, it is often applied to God and to the Holy Ghost, in such passages as the following,—Rom. ii. 24; Titus ii. 5; 1 Pet. iv. 14; Rev. xxiii. 6, xv. 9–11. It is well worth remarking how frightful the evils are which are connected with the tongue. What a hold Satan has of the race of man through the one principle of *lying*! Yet that is only one department of the evil-speaking condemned in the text—one flow from the turbid fountain of the evil-speaking tongue. Guard the tongue therefore, dearly beloved brethren, and let your words be few and well ordered. Do you know that your words, like your actions, go forth and are embodied in the system of the universe? that the air is an immense library, which treasures up and perpetuates all the

vocables of the human species? Speak evil of no man; but commit your way to the Lord: and let your communications be, Yea, yea, and Nay, nay; for whatsoever is more than these cometh of evil.

2d, *Ἀμάχους*, “no brawlers”—viz., literally, “not fighters.” So Beza has, “ut sint a pugnis alieni;” the Vulgate, “non litigiosos;” Luther, “nicht hadern;” and De Wette, “nicht streitsüchtig.” Some men are content only when they are surrounded by storms and tempests; they delight in quarrels and disturbances of all kinds, and, like the salamander, seem to live on fire! This spirit is condemned in our text as directly opposed to the King and the kingdom of righteousness and peace. This bitter, quarrelsome spirit is found most rampant in small sects, who separate from their brethren on some unimportant point of doctrine or discipline, and thereby very often lose the proper tone and balance of the mind altogether. This spirit of complaint, like the jaundiced eye, distorts and discolours all things. Keep away, then, from the feuds and contentions of men, and check in yourself every tendency to a contentious, unforgiving spirit; for,

3d, Observe here the *contrast* in our text, “But gentle, shewing all meekness unto all men.” This condemns absolutely—and so, indeed, does the life of Christ—the national motto of the Scotch, “Nemo me impune lacessit!” We are to be gentle, *ἐπιεικεῖς*, fitting, proper, moderate, and hence mild and clement, (1 Tim. iii. 3; Tit. iii. 2; James iii. 17; 1 Pet. ii. 18.) The LXX. give it for *ἡδύς*, (Ps. lxxxvi. 5.) It is not

easily distinguished from *meekness*, *πραότης*, the Scripture use of which you may trace in the following passages,—1 Cor. iv. 21; 2 Cor. x. 1; Gal. v. 23, vi. 1, 11; 2 Tim. ii. 25; Tit. iii. 2. The LXX. use it for עֲנִיָּה, (Ps. xlv. 6.) Beza renders them, *œqui* and *lenitatem*; the Vulgate, *modestos* and *mansuetudinem*; and Macknight, “equitable” and “meekness.” The *gentleness*, therefore, is treating others in a right and proper manner; while meekness is shewn in the way we receive the chastisements and rude treatment of others. So far as the church is concerned, the first should guide the pastors in the exercise of discipline, and the second should be the response of the church to the just and inflexible severity of the holy law of God. But this brings us to the third verse, which is,

III. OUR MISERABLE ESTATE BY NATURE.

The Apostle Paul delights to trace the workings of the grace of God in the soul of man, that he may shew by its effects the beauty and heavenly excellence of Christian principle. He often contrasts the state of nature with the state of grace, and thereby manifests the reality and depth of God’s converting mercy, (Eph. ii. 1–5; Rom. v. 6–8, vi. 4–11.) Our text is another remarkable example of this, for after telling with fearful truth and exactness what we were, he tells us in strains of sublime eloquence what the grace of God has made us. We take up the clauses in the regular order of exposition.

1st, We may learn a good lesson from the word, *We ourselves*, for it identifies the apostles and Christians, the martyrs and confessors of the church, with the vilest and most outrageous heathen. We are all of the same nature, says the apostle, chips from the same block, and heirs of the same fatal inheritance of woe. Whitby contends vehemently that Paul does not reckon himself among these disobedient and malicious pleasure-hunters, but he is mistaken; nor do Acts xxiii. 1; 2 Tim. i. 3; Phil. iii. 6, prove the contrary. The principle which lies at the bottom of this and all similar passages is a very beautiful one. He that dwells in light discovers his uncleanness; the nearer we are to the pure and holy God, the more do we find out our vileness, and hence the depth of our confessions. It is verily the law of the new nature, that the holier we are, the more sinful we discover ourselves to be. None in the New Testament had such eagle-glances of the holiness, love, and glory of Jehovah as our apostle, and no other cried out, "O wretched man that I am! who shall deliver me from the body of this death?" Who are the most famous worthies of the olden time? Are not Isaiah, Ezekiel, Daniel, and Job among the number? And yet the confessions of these men over their sins are the deepest and fullest in the Bible. It is so to the present hour. Enter the company of worldly men who make no pretensions to an earnest Christianity, and you hear them talking of their goodness, benevolence, and righteous deeds, as if they were the elect of the

Lord, and the undoubted inheritors of the kingdom of heaven. Bring the Brainerds and the Rutherfords together, and if you listen to their conversations and their prayers, you might conclude that they were a company of criminals, whom the justice of Heaven should not suffer to live! This was the feeling which made Paul in our text say, "We ourselves;" and we too, if the love of God be in us, must share it. The sweeping of the house does not make, but raises the dust, even as the light let into our dungeon does not make, but discovers our defilement. The worldly man and the believer have not only different eyes, but they behold all things from quite different positions. The believer is ἐν τῷ Χριστῷ, and the unbeliever is ἐν τῷ πονηρῷ; and, of course, their wants and ways, their hopes and fears, their conversation and life, must be altogether different. *In Christ* (John xv. 2-5, vi. 56, xiv. 20; Rom. xvi. 7, 11; Eph. ii. 13, &c.,) is the double mount of suffering and of glory, from which we contemplate all things here and hereafter with the eyes, and hear all things with the ears of a dying and glorified Saviour; *in the wicked one* (1 John v. 19) is the mount of worldly glory, on which we stand by nature, and from which we see and judge all things on the grounds of a mere earthly existence. This explains the language of the apostle, and at the same time unfolds to us a very remarkable law of the kingdom of grace.

2d, *Foolish*. Wisdom consists in the choice of proper means of attaining our ends, and, of course,

folly must be the direct contrary. The natural man is, on this principle, little better than a fool, for he spends time, and labour, and unremitting exertions, for what reason tells him cannot permanently benefit him. We were foolish, says the apostle, but now we are wise, for we have found in Jesus the Redeemer all the treasures of wisdom and of knowledge. The cup of delusion has been broken by a heavenly hand, and our souls are escaped from the snare of the fowler. That one word, *the cross*, has destroyed a thousand spells and delusions which perplexed and entangled us like enchantment, and now we see all things in the light, and wisdom, and holiness of God. We have found the wisdom which provides for eternity, and secures to the soul her inheritance of glory.

3d, *Disobedient*, &c. This word ἀπειθεῖς denotes the incredulous or unbelieving; and Paul uses it to teach us that the root of all true obedience is *faith*, without and before which there is nothing but contumacy and rebellion against God. He that will obey must believe, for there is no other power known on earth, but that which springs from faith, which can subordinate the soul to the obedience of Christ. We were also *deceived*, *πλανώμενοι*, for, being separated from Jesus Christ, the Light of the world, (John viii. 12,) we were easily led by the deceiver and liar from the beginning into all kinds of folly and delusion. We had no rock to stand upon, no Sun of righteousness to guide us, no compass or pole-star to direct our course by, in the storms and tempests of life, and so we were deceived

both by our own hearts and by the enemy of souls. Then he passes from the passive to the active—from the state of unbelief to the work of the flesh—saying, “We served divers lusts and pleasures, living in malice and envy, hateful, and hating one another.” This is indeed a fearful picture, and shews us the guilt and defilement into which sin has brought us. It is the same in substance as the first chapter of the Romans, where the same apostle enters fully into the condition of the heathen. When lust, malice, envy, and hatred are dominant principles in the human mind, it requires no argument to prove the need of a Redeemer; and this is in fact the basis of Paul’s theological system. The race had fallen from God; the Divine law, which is the stability of the universe, was violated, and Justice, with the flaming sword, demanded punishment. God is merciful, and inclines to forgive; but He will shew Himself a sin-pardoner without being a sin-indulger, and hence the vicarious sacrifice of His Son. From this our text one thing is very certain, and that is, that the men who give themselves up to such principles and pleasures are tossed about like waves by the wind, nor can they find either rest or satisfaction till they come to the Saviour, and take refuge in His cross. But this leads us to the second great division of our passage, which may be called

IV. THE GRACE OF GOD.

These four verses are intended to contrast with the three already expounded, and bring out the character

of God in relation to man's fallen condition. We shall take up the various clauses of this fine passage in their order.

1st, The first thing requiring our attention is the *time* mentioned in the text, the *ὅτε δὲ*, which we have translated, *after that*, but which simply means *when*, and has for its correlative *πότε, τότε*, (Buttm. Lect., 116, 4.) Beza, indeed, renders it *postquam*; but he stands nearly alone in doing so. On the *time* of redemption you should consult the following passages,—Gal. iv. 4; Gen. iii. 15; Isa. vii. 14; Mic. v. 3; Matt. i. 23; Luke i. 31. Our minds, indeed, confess their weakness and incompetency when we attempt to speculate on the causes of the Divine procedure. It is called the “fulness of the time,” (Gal. iv. 4;) but the meaning of the expression who shall declare? We may say, indeed, without presumption, it was the time of the Divine purpose which He had purposed in Himself before the foundation of the world; it was the time of the probation or trial of the Jews, ending in their ripening for the judgments of the Lord. This love of Jehovah appeared at the time when the world was in peace; when the empire of Rome was at its greatest; when science, arts, and civilisation had attained their greatest excellency, and yet left the nations as corrupt as before. Everything had failed in the hands of man;—and now the Lord and Creator brings in the principle of His *grace*.

2d, But what is the difference between the *kindness* and *love of God* mentioned in our text? I answer,

ἡ χρηστότης is simply *goodness*, unlimited, undefined, and all-embracing. It is the *bonitas* of the Latins and the *Freundlichkeit* of the Germans, and presents before our minds and our hearts the Lord and Creator of the world as the source of all bounty and goodness—the everlasting and boundless fountain of beneficence to the creation :—

“Unchangeable, all-perfect Lord,
Essential life's unbounded sea;
What lives and moves, lives by Thy word,
It lives, and moves, and is from Thee.”

This word, *goodness*, does not point out any relations specially to the race of man as a fallen creature ; it simply exhibits the Lord as the *Good One* who loves His creation universally, and sheds down His bounties upon all His creatures. Not so the word *φιλανθρωπία*, *philanthropy*, which shews out His *love to man*, as distinguished from the angels and all other creatures. He is, indeed, good, and His goodness extends over all His works, but the *φιλανθρωπία τοῦ Θεοῦ*, “*philanthropy of God*,” is His special and distinguishing love to the children of men, as seen in the doing and dying of the Son of His love. This is His relation to you and me ; and surely while we drink in these assurances of mercy from our Father in heaven, we may well exclaim,

“Oh, let Thy love my heart constrain,
Thy love for every sinner free,
That every fallen son of man
May taste the grace that found out me;
That all mankind with me may prove
Thy sovereign everlasting love !”

3d, Ὁ σωτὴρ—Θεός, "God our Saviour," is the designation of the Father in this passage, though elsewhere it generally refers to Jesus Christ, (Tit. ii. 10, 11, 13.) Σωτὴρ, Saviour, is indeed the common title of the Son of God in the New Testament, and is but rarely given to the Father, though He is equally with the Son the Redeemer of the human race, (John iii. 16; Rom. v. 8; 1 John iv. 9.) He is the origin and fountain from whence all the streams of Divine mercy flow. Jesus, the incarnate Redeemer, is His gift; and it was the same fatherly hand that shed down on us the gifts of the Holy Ghost, the Comforter. He purposed, planned, and executed, through the Mediator, the system of salvation; so that He is truly and properly "*God our Saviour.*"

4th, But this title is important in another respect, for it shews the union of *power and love* in the Creator. He is God, and we tremble before His majesty; but He is a father, and we gather confidence from His love. His power without His love would terrify, without attracting us; and His love without His power would never suffice to deliver us. Love without power to sustain it, is weakness, and can never gain our confidence and trust; while power without love to guide it, is tyranny, and can only fill us with trembling and dismay. The heathen know His power as God and Creator, but they do not know His love as a father, and hence they are filled with the most melancholy forebodings and fears. He is to them a Being of known power but unknown purpose, and they tremble before Him. In Jesus, the Mediator, we realise the

true character of God—His infinite power and His infinite love united—and our souls rejoice before Him in the hope of glory. Here, even in the incarnate God, the times and the seasons meet,—the ages, dispensations, and covenants are summed up,—and the varied wonderful character of the infinite God is gloriously revealed :—

“O Lord, how infinite Thy love !
How wondrous are Thy ways !
Let earth beneath, let heaven above
Combine to sing Thy praise.”

But let us not forget in our exposition the important little word *ἡμῶν*, *our* ; for, as far as we are concerned, it is the most valuable word in the text. He is *our* God and Saviour, and we can verily say to Him, “Abba, Father, we are Thy children.” Our faith may be weak, but it is loving and genuine, and, though in much waywardness and sin, we have the ardent longings of the children of God. His love, like a fountain of living waters, refreshes our weary souls, and we only long for more capacity to receive and enjoy it :—

“O Love, I languish at thy stay !
I pine for thee with ling’ring smart ;
Weary, I faint through long delay,
When wilt thou come into my heart ?
From sin and sorrow set me free,
And swallow up my soul in thee !”

5th, *Ἐπεφάνη*, *appeared*, is to be taken in its full emphatic signification, as it is Titus ii. 11, shewing us the great truth that Jehovah’s love to man was not originated by the atoning work of Christ on the

cross. The love was there from eternity; but it was not manifested to the creation until the time appointed of the Father. He was always the source of love to the universe; but in the doing and dying of Christ the unapparent fountain broke forth in a thousand streams. This appearance, or *epiphany*, is connected both with the first and second advent of the Lord, (2 Tim. i. 10; 2 Thess. ii. 8; 1 Tim. vi. 14; 2 Tim. iv. 1, 8; Titus ii. 13.) His coming in the flesh to die for the sin of the world is the revelation of Jehovah's love, and His coming in glory to judge the earth in righteousness is the manifestation of His majesty and power. The grand idea which lies at the bottom of this exposition is, that Jesus Christ is the Revealer of the eternal, unknown, and invisible God. That which can be seen and known of Jehovah, all that can be understood, realised, or enjoyed of Him, or from Him, can make its way to the recipient creation only in the person of the Son, in whom alone the Creator and the creature can meet. That this is a true scriptural view of the office of the Mediator may be seen from the following Scriptures:—John i. 18, xiv. 9, xii. 45; Col. i. 15; Heb. i. 3.

6th, But *how* did His love appear? I answer negatively, with the apostles, "not by our good works," not by works of righteousness which we had done did He save us, but "according to His mercy and grace, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour." This salvation is not salvation

by works, (Rom. iii. 20, ix. 11, xi. 6; Gal. ii. 16; Eph. ii. 4, 8, 9; 2 Tim. i. 1, 9.) All these re-echo the sentiment that we are not saved by our own works, and therefore lead us, like our text, to the mercy of God, as the source of human redemption. The principal verb in this whole sentence is *ἔσωσεν ἡμᾶς*, "He hath saved us," and there is no necessity for calling the passage, with some commentators, *oratio defectiva*. Let us first state, then, and reiterate the great fact of the text and of the Bible, "He hath saved us!" He has actually saved our souls from the vengeance of the Divine law and the punishment of hell-fire! Was there ever message so grateful to the ear and the heart of a fallen creature? You are entitled to take this word of the Lord as your refuge at all times, and say, in the midst of danger and deaths, "'He hath saved me,' and all things must work together for my good. Life is little to me, and death is still less, for 'He hath saved me,' and I am saved. His love embraced me in eternity, His Son died for me in time, His Spirit is the pledge of future glory in my heart, and I can rejoice to say, 'He hath saved me.'" Get then, dear brother, the assurance of this saving love in your heart, and let neither men nor devils, sin nor Satan, the snares of the world nor the temptations of the flesh, shake your assurance of the love of God. Say, "'He hath saved me,' and I am saved." But *how*? "By the washing of regeneration, and renewing of the Holy Ghost." This refers without doubt to baptism, (see Calvin,) and has been so interpreted in all ages of the Church, with a

few exceptions not worth enumerating. But are we then regenerated by baptism? It appears so from this passage; at least we may conclude that this is the ordinance appointed by God for our regeneration, though it does not of necessity follow either that all the baptized are regenerated, or that none are regenerated but the baptized. With regard to baptism, we may mention the following Scripture expressions as useful for our exposition. Baptism is our solemn and public entrance into the kingdom of heaven, (John iii. 5;) baptism saves us (*ἡμᾶς—σώζει*) by the resurrection of Jesus Christ, (1 Pet. iii. 21;) baptism is the outward sign or test of discipleship, (Matt. xxviii. 16;) and, finally, in baptism we are cleansed with the washing of water by the Word, (Eph. v. 26.) It is not unnatural that such great effects should be ascribed to this first great step in the Christian life, seeing all the future life of God in the soul is but a continual development of the promise and grace of the baptismal covenant. Baptism is, according to our text, the laver of regeneration, and is strictly and closely connected with the following clause, "the renewing of the Holy Ghost." But while this is the truth of Scripture, we must assert that God is not tied down in His working, either to the time, the place, or the person in the ordinance of baptism; and hence the error of the Baptismal Regenerationists, who make it an *opus operatum*, so that all the baptized are certainly regenerated; which doctrine, if true, should be far more fully preached, seeing it would furnish rags for the arm-holes of all

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the ungodly in Christendom, (Jer. xxxviii. 12; Ezek. xiii. 18.) The Holy Ghost works His intent in the ordinances of the Church, but He has never bound Himself absolutely to any of them. It is, however, far more important to contemplate the great *facts* of regeneration than the mode of Divine operation. The person who renews us is the Holy Ghost; the persons who are renewed are the children of God, the heirs of the heavenly inheritance; and the effects of the renewal are the fruits of righteousness in our life and conversation. It is an awful fact, that of the multitudes who are baptized, only some are regenerated by the Spirit of God; and it is also a fact, that in Italy, Spain, and Austria, baptism has not shed down more of the Holy Ghost than in Britain, Prussia, and America; so that their so-called apostolical succession is "*vox et præterea nihil*,"—a mere name and nothing else.

7th, *Διὰ—Χριστοῦ, mediation.* All these blessings of faith and salvation have been shed down on us abundantly, through our Lord Jesus Christ. He is the one Mediator between God and man, (1 Tim. ii. 5; Rom. iii. 29, 30, x. 12; Gal. iii. 20.) This is the great idea of the sixth verse, and it deserves our attention for a moment. I do not mean, in insisting on this mediatorial agency of the Son of God, to assert or insinuate that He is not also the end and final cause of all Jehovah's works. He is the *δι' οὗ*, the *εἰς οὗ*, and the *ἐν ᾧ τὰ πάντα*, (Col. i. 16;) and I defy the utmost power of criticism to shew me from the New Testament one relation which the Creator sustains to the universe

which is not realised in Him. But still the truth of our text is simple mediation, and, as such, we are to expound it. He shed down the Holy Ghost on us abundantly *through* Jesus Christ. Jesus must go away before the Comforter could come to us, so that, till the Redeemer was glorified, there could be no advent of the Holy Ghost, (John vii. 39.) He was generated into our nature by the power of the Holy Ghost, (Luke i. 35 ; Matt. i. 20.) He was baptized of the Holy Ghost, and thence qualified to be the public man and miracle-worker, the great teacher of the Church, and baptizer with the Holy Ghost and with fire ; at His resurrection and ascension, He received, as the glorified Head of the Church and the creation, all the fulness of the Father's immeasurable Spirit, to be distributed to His Church in the different ages, according to His good pleasure.

We may sum up the principal facts connected with this mediation in the following statement :—(1.) All Jehovah's workings, in creation, providence, and redemption, are manifested and completed in the Mediator. (2.) As He is God's way to us, so He is our way back to God—the God-man on earth, and the man-God in heaven, to unite and harmonise the creature and the Creator for evermore. (3.) The principal offices which He sustains in this work of mediation and God-manifestation, are those of prophet, priest, and king, to remove our ignorance, expiate our guilt, and deliver us from bondage. (4.) These offices are no doubt synchronous, as may be easily shewn from the Scriptures ; yet is there a fuller development of these offices, accord-

ing to the wants of the Church and the nature of the dispensations. He was, while on earth, *mainly* the prophet; in the heavens, the office most fully developed is the priestly; and at His second coming, the royal functions of the king shall have the most conspicuous place. Indeed, knowledge, holiness, and power, are the natural progress of the soul and of the Church in their path to immortality and glory. (5.) Lastly, it is a great fact, yea, the greatest of facts, that through this Mediator the Holy Ghost is shed down upon *you*. I say upon you, my brother; and as you receive Him or trample His gifts under your feet, must you answer for it at the day of God! For you that Saviour lived, died, and ascended to the skies; for you that mighty Comforter was sent from the Father; for you the grave and the heavens, and the very heart of God himself, have been opened, and you are invited and entreated, all prodigal as you are, to enter into the heavenly rest! Wilt thou come, brother? Then, let us serve and love the Lord together. I have only to add, on this verse, that *πλουσίως*, richly or abundantly, seems given expressly to satisfy and tranquilise our fearful, timorous, and trembling hearts. The stream of His love rolls on, wave after wave, perpetually from the ocean of His everlasting fulness, and the weary sinner is invited to drink it fresh, *ab unda*, from the wave! Drink, and fear no want! He that gives is God, and His gifts are in keeping with His character and the glorious majesty of His nature, so that in grace, as in providence, we meet the exuberance of His bounty.

“ He pardons with o’erflowing love,
For, hear the voice divine !
My nature is not like to yours,
Nor like your ways are mine.”

8th, The end which this wonderful system of grace and salvation is intended to accomplish, as stated in this verse, is the *glorification* of the children of God. “That being justified by his grace, we should be made heirs according to the hope of eternal life.” The inheritance, the glory, the infinite beatitude of the saints in light is the beatific vision which dazzles and delights the hope of the apostolic Church of Christ. Let us dwell for a moment on the various clauses of this glorious sentence, that we may imbibe some passing drops from the abundance of His grace. “That being justified,” takes the fact of our personal justification for granted, as the proper and necessary means to the proposed end. Justification includes two great blessings, the pardon of our sins and the acceptance of our persons before God. We have pardon through the death, and acceptance through the ascension and intercession of Christ. He, then, that can say, “I believe on Christ,” can say, “I am justified by faith;” and he that can say, “I am justified by faith,” can say, “All my sins are pardoned, and my heavenly inheritance made sure.” Is not this a blessed state, dearly beloved? and should we not seek to realise it more fully? Our sins forgiven and our crown laid up for us !

“ A hope so great and so divine
May trials well endure ;
And purge the soul from sense and sin,
As Christ himself is pure.”

But it is said, "Being justified by *His grace*," τῇ ἐκείνου χάριτι; so we are said to be justified by faith, ἐκ πίστεως, (Rom. v. 1, iii. 28; Gal. ii. 16;) we are not justified by *works* or by *the law*, ἐν νόμῳ, (Gal. iii. 11, v. 4;) we are justified by God, (Rom. viii. 33;) we are justified by the death of the Son of God. These and similar expressions are not contradictions, but various sides of the same subject, like the various aspects of the same building from different positions. "We should be made heirs." We are heirs of sin and death, and He makes us heirs of a heavenly inheritance. The value of the inheritance and the light of our future glory are to be measured by the descent and degradation of the Son of God for our sakes, and hence the Scripture speaks of white robes and golden crowns, and fellowship with God, and likeness to the Son of God, as the portion of the believer. Surely this is worth striving for, dearly beloved, and surely the loss of it must be everlasting despair. We are to be heirs of God and joint-heirs with Christ; and this, according to our text, is the great end for which the love of God appeared. Surely our God must be indeed love when He would lift us from the mire of sin and the dust of death to such heights of heavenly glory! Is it not sad that so few seem to value this inheritance?

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CHAPTER III.

VER. 8-15.

8 Πιστὸς ὁ λόγος· καὶ περὶ
τούτων βούλομαί σε διαβεβαι-
οῦσθαι, ἵνα φροντίζωσι καλῶν
ἔργων προϊστασθαι οἱ πεπισ-
τευκότες τῷ Θεῷ. Ταῦτά ἐστι
τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀν-
θρώποις.

9 Μωρὰς δὲ ζητήσεις, καὶ
γενεαλογίας, καὶ ἔρεις, καὶ μάχας
νομικὰς περιίστασο· εἰσὶ γὰρ
ἀνωφελεῖς καὶ μάταιοι.

10 Αἰρετικὸν ἄνθρωπον μετὰ
μίαν καὶ δευτέραν νουθεσίαν
παραστού·

11 Εἰδὼς ὅτι ἐξέστραπται ὁ
τοιούτος, καὶ ἁμαρτάνει, ὃν αὐτο-
κατάκριτος.

12 Ὅταν πέμψω Ἀρτεμῶν
πρὸς σε ἢ Τυχικόν, σπούδαςον
ἐλθεῖν πρὸς με εἰς Νικόπολιν·
ἐγὼ καὶ παραχειμάσαι.

13 Ἐλθὼν νομικὸν καὶ

8 *This is a faithful saying,*
and these things I will that
thou affirm constantly, that
they which have believed in
God might be careful to main-
tain good works. These things
are good and profitable unto
men.

9 But avoid foolish ques-
tions, and genealogies, and con-
tentions, and strivings about
the law; for they are unpro-
fitable and vain.

10 A man that is an here-
tick after the first and second
admonition reject;

11 Knowing that he that is
such is subverted, and sinneth,
being condemned of himself.

12 When I shall send Ar-
temas unto thee, or Tychicus,
be diligent to come unto me
to Nicopolis; for I have de-
termined there to winter.

13 Bring Zenas the lawyer

Ἀπολλῷ σπουδαίως προπεμψον,
ἵνα μηδὲν αὐτοῖς λείπῃ.

and Apollos on their journey
diligently, that nothing be
wanting unto them.

14 Μανθανέτωσαν δὲ καὶ οἱ
ἡμέτεροι καλῶν ἔργων προϊσ-
τασθαι εἰς τὰς ἀναγκαίας χρείας,
ἵνα μὴ ᾧσιν ἄκαρποι. Ἀσπάζον-
ταί σε οἱ μετ' ἐμοῦ πάντες.

14 And let ours also learn
to maintain good works for
necessary uses, that they be
not unfruitful.

15 Ἀσπασαί τοὺς φιλοῦντας
ἡμᾶς ἐν πίστει. Ἡ χάρις μετὰ
πάντων ὑμῶν. Ἀμήν.

15 All that are with me
salute thee. Greet them that
love us in the faith. Grace
be with you all. Amen.

THIS concluding passage of our epistle does not admit of any formal divisions, but it contains the special directions of the apostle in certain cases of ecclesiastical discipline. We shall therefore simply take up the more important clauses as they occur in our text.

1st, *Πιστὸς ὁ λόγος*, *This is a faithful saying*. Luther has "Das ist je gewisslich wahr;" Jerome, "Fidelis sermo est;" Beza, "Certus est hic sermo;" De Wette, "Züwerlässig ist das Wort." The only difficulty here is to seize the right meaning of the term λόγος, which is used in the Scriptures in a great variety of significations. The formula πιστὸς ὁ λόγος occurs only in the pastoral letters, (1 Tim. i. 15, iii. 1, iv. 9; 2 Tim. ii. 11; Titus iii. 8,) and refers sometimes to what precedes and sometimes to what follows, in the same way as ἀμήν does, (Rom. i. 25; Gal. i. 5; Eph. iii. 21, compared with John i. 51, v. 19, vi. 26, &c.) and, like it, is intended to confirm and strengthen the sentence to which it refers. I take λόγος here, like רֶכֶּךָ, (1 Kings ii. 4, &c.), in the sense of *promise*,

meaning the hope of eternal life promised to the believer in the seventh verse. Compare the use of λόγος in Rom. ix. 9; Heb. vii. 29; Luke iii. 4; John xii. 38. The intention of the apostle there is to assure us that the glorious hope of life in the Son of God is no delusion, but sure and stable as the word of God. The heavenly inheritance (ver. 7) is no figment of the imagination, but a great reality, which sustains the soul in all emergencies, and makes us triumphant over all our enemies. Be not deceived by the heretics and false teachers; for, say what they may, this great promise remains for ever sure.

2d, But there is another point of great importance in this verse which comes out in answer to the question, "What are the things that are to be constantly affirmed?" These are included in the *τούτων*, and may be clearly determined from the foregoing passage, (chap. iii. 3-7,) which contains the following summary of evangelical truth:—(1.) Our sinful state by nature. (2.) The love of God is the origin of human salvation. (3.) We are not saved by works, but by the Divine mercy. (4.) The Sanctifier, who purifies and prepares us for the heavenly glory, is the Holy Ghost. (5.) The one Mediator, through whom the work of redemption is accomplished, is the Lord Jesus Christ. (6.) The promise of eternal life to all that are justified by His grace. These are the things to be constantly affirmed according to the will of the Apostle Paul, and they shew us very clearly what the strain of our preaching generally should be. This opening out of the character of God, and our relations to Him in grace—this con-

stant unfolding of the glorious person of the Mediator, in His manifold offices and relations—is the true practical preaching of the word, as is seen by the *ἵνα*, “*in order that* they which have believed in God might be careful to maintain good works.” “Heed not the fables with which the island is filled,” says the apostle, “but preach there perpetually the doctrines of grace, for there is no other method known among men as yet of producing good works. These doctrines of the love of God, the redemption of the Son, and the sanctifying of the Holy Ghost, are the fountains from which good works and holy living flow. These are the doctrines, *κατ’ εὐσέβειαν*, which are according to godliness, (Titus i. 1;) these are the *ἡ διδασκαλία ὑγιαίνουσα*, (Titus i. 9,) sound and healing doctrines, which fit us for the healthful exercises of morality and virtue, and without these, your rites and your ceremonies, your virtuous admonitions, your legal observances, are all vain and delusive.” Practical religion is the religion of *love*, and this is found only in the doctrines of the cross. There never was a truer word spoken than that word of the poet,

“Talk they of morals? Oh, thou bleeding Lamb,
The grand morality is love to Thee!”

This is the very sentiment taught in our text, and is the same as that other word of the apostle, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.” Wiesinger has a curious fancy when he says *οἱ τῷ Θεῷ πεπιστευκότες* does not mean those

who have believed on God, but those who have received faith from God, that is, the gospel as the λόγος τοῦ Θεοῦ, (Titus i. 3;) but in this he stands alone, and the passage requires no such forced construction.

Calvin thinks there is a fine allusion in φροντίζωσι to the vain philosophers, whose speculations were altogether ideal and unprofitable. "Videtur Apostolus, quum dicit φροντίζωσι, eleganter alludere ad vanes eorum contemplationes, qui sine fructu et extra vitam philosophantur." These give their mind (φρόν) to what they think the nobler exercise of intellect, pride themselves with the name, the thinking few, and call their generation the age of reason, while they do not give their mind (φρόν) to the maintaining of good works. If this be indeed the meaning of the apostle, he has touched a cord which vibrates through all ages and nations, for it is an undoubted fact that those who boast most of intellect and enlightenment are not the most careful to maintain good works.

3d, But what are the τὰ καλὰ, the things that are good and profitable to men? I will admit here, in the first place, that the τὰ seems at first sight to be superfluous, and this has been felt by most commentators. Bishop Middleton would cancel it because it does not agree with his theory; Valpy and Tischendorf have rejected it from the text, and Wiesinger agrees with them; but surely this is rather hasty work with the words of an inspired apostle. Fourteen manuscripts omit the τὰ, but the vast, overwhelming majority retain it. And I would just ask those who reject it

to account, if they can, for its presence in nine-tenths of all the authorities in existence. We can account for its absence in the few cases where it is omitted very easily, by saying its omission is the work of such critics as Middleton, Valpy, Tischendorf, and others, who could not see the use of it in this passage. But I ask, why is all this difficulty made about the τὰ καλὰ in this place? What is there to prevent me from translating the words, Ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις, thus,—“These are the good and useful things for men;” or, more according to the English idiom, “These are the things that are good and useful for men?” or, if you would bring out the full meaning of the emphatic article and the contrast that follows in the next verse, you should put in the word *really*, and render the sentence thus, “These are the things that are really good and useful for men.” The others to be mentioned in the next verse are unprofitable and vain. This Calvin, with his usual sagacity, has hinted at, but he has not developed it—“*Hæc enim honesta sunt. Tὰ καλὰ* vertere possumus aut bona, aut speciosa, vel honesta, quanquam melius (ut arbitror) vertemus *præclara*.” This is the very idea I am contending for, and it brings out the meaning of the τὰ καλὰ (which certain critics can see no use for) with exceeding force and beauty. I refer the τὰ καλὰ to the remote antecedent περὶ τούτων, rather than the nearer one, καλῶν ἔργων, because it is emphatic, and because the things to be constantly affirmed are the leading idea of the sentence. In this I have Calvin

and De Wette on my side, against whom see Wiesinger. The meaning taken together, then, is this: "These things which thou art to affirm constantly—these glorious doctrines which I have been teaching you as the fundamentals of the religion of Christ—these are the things that are really useful for mankind; and all the speculations of heathen philosophers and Jewish genealogists are delusive and vain." This verse, then, is the natural consequence of the teaching of the apostle in the foregoing passage, and it unites the two things which men are in the habit of separating so often, viz., *faith* and *works*—the doctrines to be constantly affirmed, and the good works that are to be carefully maintained. Be it remembered, then, from our passage, that holiness is the great end, so far as man is concerned, of the whole gospel dispensation. The Father's drawing the sinner to the cross, is that the incarnate Son may redeem him, and the sprinkling of the blood is the track which the Sanctifier follows in preparing the redeemed for glory. Thus holiness is the end; and the evangelical doctrines on which Paul insists so strongly are valuable only as they attract and purify the heart. Does not this throw a flood of light on the evil of sin, and the beauty of holiness? The love of God to man has appeared—the fountain of mercy has been opened—the wonders of the cross of Christ have been revealed to a perishing world—the mighty effusion of the Holy Ghost has begun long ago, and is proceeding at the present time—the whole character of the adorable God has been made known in the work of the Mediator;

and all this was for *you*—for you and me, dear brother—that our guilt might be removed, and our souls reinstated in the image of God! Be careful, then, to maintain good works! They are the sealing of the Holy Ghost, which marks you as the flock of the Redeemer, and fits you for the inheritance of the skies! They are called *good* because they spring from God, the fountain of all goodness, truth, and beauty; they are good because they lead the soul into the possession and enjoyment of the highest conceivable good, viz., fitness for the presence and service of the Lord our God; and, finally, they are good because, in performing them, the soul is in the holiest, happiest condition of which she is capable while on the earth. There is only one other thought in this verse which I would illustrate for a moment. The works of the redeemed Church are here called τὰ καλὰ, *the beautiful*, (see also Matt. v. 16; 1 Tim. v. 25; Titus ii. 7, 14; Heb. x. 24;) so τὸ καλόν, (Heb. v. 14; Rom. vii. 18;) and elsewhere they are called τὰ ἀγαθά, *the good*, (Acts ix. 36; 2 Cor. ix. 8; 1 Tim. ii. 10, v. 10;) also τὸ ἀγαθόν, (Rom. xii. 21, xiii. 4; Gal. vi. 10;)—so that here you have the fine thought not only suggested but asserted, that the beautiful and the good are one and the same thing in the sight of God. Every thing which we call beautiful deserves that name only in so far as it is good—a principle which at once does away with much of the pomp and splendour of this world, which are to most minds so attractive. Should you be inclined, from Luke viii. 15, to trace the shade

of distinction between them, then I say that while they both refer to the same subject, τὸ ἀγαθόν, *goodness*, refers to the motives and principles within, and τὸ καλόν, *beauty*, to the external splendour and excellences which flow from them. The heart in which the principles of the gospel dwell, is pure, chaste, holy, loving, submissive to the will of God; and, as such, it is ἀγαθή, the seat of *goodness*; but when this teeming fountain sends forth its many streams of refreshing all around—when the inward life has sent forth its buds, leaves, flowers, and fruits, it becomes καλὰ, the centre of Divine beauty, to attract sinners to the Saviour. This is the proper distinction in the few passages where they are to be distinguished in the Word of God.

4th, *Foolish questions*, &c., (ver. 9.) These are mentioned as in direct opposition to the things which are to be constantly affirmed, and which lead to holiness of life. The great truth taught in the verse, taken as a whole, is, that everything which leads us from the simplicity of the gospel, is unprofitable and vain. This verse contains no trace of *false doctrines* which are to be condemned, nor any reference to the Eons of the Gnostics, as Bengel supposed; and it is absolutely necessary to keep closely to the words of the text in our exposition, for Baur and others make this and the following verse one of their reasons for rejecting the apostolicity of the epistle altogether. They say it contains hierarchical tendencies, and references to gnostical doctrines of future ages, and therefore it belongs

to the fourth and not to the first century. Such is the assertion of Baur, and by this means a few more books are to be rejected from the Bible. But surely the verse under consideration leads to no such results. Were there not from the beginning of the Jewish apostasy sufficient questions, genealogies, and contentings about the law to give a basis for the apostolic warning in our passage? Jerome tell us the Jews were as well acquainted with the genealogies from Adam to Zerubbabel as with their own names; the Saviour himself sharply rebuked the Jews and the Jewish elders for their attachment to vain and unprofitable traditions; and every one acquainted with the Jews of the present day will discover the same superstitious tendency. What a boundless mass of such foolish questions they present you with about the *oral law*, about the *nature of God and His holy angels*, about *witchcraft, magic*, and the powers of the name *Jehovah*! Nor have the Papists been behind them in these vain speculations. Such a question as "Which side of the Saviour was pierced by the spear?" was sufficient to occupy them for a century with vain and unprofitable controversy; and all such questions the popes and the prelates delight to see discussed, since they keep the minds of the people from the pure doctrines of the cross. On the whole subject contained in this verse, read and compare the following texts—1 Tim. i. 4, iv. 7, vi. 4, 20; 2 Tim. ii. 23. We may well draw one conclusion from the apostolic direction in this passage, and that is, that

the Lord has graciously delivered us from all such folly and trifling by placing before the mind and the heart the one object of our love. Jesus Christ is, in the Scripture, the one glorious object of the love and adoration of the believing Church—the central fount from which all holy desires flow, and to which they all return again by the natural and necessary law of Divine love. Heed not these foolish speculators, then, but keep the eye and the heart fixed on the cross of Calvary; leave the foolish questions of the Jews, of the Papists, and of the Puseyites to the dead, while they bury their dead, but continue thou, O man of God, to affirm constantly the glorious doctrines of the gospel of Christ. Your aim is a high and a noble one, and all your thoughts and actions should be worthy of it.

5th, *Αἵρετικὸς ἄνθρωπος*, (ver. 10, 11.) The first thing here to be determined is the meaning of *αἵρεσις*, *heresy*, in the writings of the apostle Paul; and it is not a little remarkable that he never applies it to false doctrines. (See 1 Cor. ix. 12, 19; Gal. v. 20.) Luke also applies the word only to divisions in the Church, (Acts v. 17, xv. 17, xxiv. 5, 14, xxvi. 5, xxviii. 22;) so that Peter alone, of all the New Testament writers, (2 Pet. ii. 1,) uses it in our sense of the word, as denoting false doctrines. This principle will naturally guide us in our interpretation. The heretical man, therefore, of our text is not a man plunged in the gulf of damnable and soul-destroying doctrines, as the phrase would certainly denote in modern usage, but a turbulent secta-

rian, who disturbs the Church's peace. These sectarians existed *in* the Jewish and early Christian churches, and very often remained in them till they died away of their own accord, but sometimes, as in Crete, the more violent of these disturbers of the public tranquillity of the Church were to be avoided, or perhaps cast out of the Church. We see the same principle realised in the Churches of the present time, as, for example, in the Church of England, where we have High Church, Low Church, and Broad Church—Evangelicals, Puseyites, and Semi-Infidels; these sections of the Episcopal Church of England answer precisely to the ancient *heresies*, as that word is used by Paul and Luke. De Wette translates *αἰρετικὸν ἄνθρωπον*, "einen Parteisüchtigen Menschen," and in so doing he follows the general usage of the word in the New Testament, as well as that of the Apostle Paul. Now, the instruction given to Titus is that he should avoid such selfish party leaders, after having tried once and again to bring them to more quiet and sober courses. It can never be proved that the *παραιοῦ* of this verse means to cast them out of the Church—to reject them from the communion of the faithful by excommunication. It simply means that Titus was to *avoid* them, and not take up his time with their vain discussions. (See the use of the word in all the passages where it occurs,—Luke xiv. 18; Acts xxv. 11; 1 Tim. iv. 7, v. 11; 2 Tim. ii. 23; Tit. iii. 10; Heb. xii. 19, 25.) That such party leaders would be led by pride and ambition to continue their evil habits, even after they were warned

repeatedly by their bishop against them, is natural to the corrupt mind ; hence the apostle adds, " Knowing that he that is such is subverted, and sinneth, being condemned of himself." *Self-condemned*, αὐτοκατάκριτος, cannot mean, as some have contended, that this αἵρετικὸς had voluntarily separated himself from the church, and in so doing had excommunicated himself. Of this there is no trace in the passage. When a word, as in this instance, occurs only once, the expositor being deprived of the helps of comparison, has nothing left to guide him but the natural meaning of the expression. Now, that this word "self-condemned" naturally means condemned in a man's own conscience, as acting contrary to conviction, is, I think, clear, and to this I hold fast in the present case. The man was warned again and again to give up his divisive courses, but he refused ; his ambition and pride would not yield to the admonitions of love ; he is subverted and condemned in his own conscience ; let him alone ; he is not to be gained by argument or controversy, and therefore your best mode of action in this case is to leave him to himself. That "self-condemned" may mean, both in Greek and in English, "condemned by his own acts," viz., giving just cause for being condemned, though his conscience does not feel its guilt, is clear enough, and in such a given case a speaker might apply the word with propriety ; but it is not the natural application, and therefore is to be rejected, notwithstanding all that Doddridge has said in favour of it in this place. Chrysostom says simply, ὅταν οὖν

μετὰ τὴν παραίνεσιν ὁ αὐτὸς ἐπιμένῃ, αὐτοκατάκριτος γίνεται;—"He has been warned, he has rejected the warning, and so he is self-condemned."

5th, *Salutations—Conclusion*, (ver. 12–15.). The substance of the little epistle is finished, and the apostle now concludes with some personal observations, and the salutation of love. Artemas or Tychicus was to be sent to Crete to supply the place of Titus, who was called to Nicopolis to spend the winter with the apostle. Artemas is nowhere else mentioned, but he must have been a faithful and true servant of the Lord when he was qualified to supply the place of Titus. Tychicus is often mentioned as the companion and friend of the apostle, (Acts xx. 4; Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12.) There were several cities called Nicopolis, and it is not known with any certainty to which of them the apostle here refers—one on the river Nessus in Thrace, one in Epeirus, and one in Cilicia. The author of the postscript, whoever he was, took it to be the one on the Nessus, and supposed from this verse that the apostle wrote from that place. This is without any foundation, and even contrary to the text, for if Paul had been in Nicopolis he would have said, "I have determined *here* to winter." This is only another proof that these ancient postscripts are of no authority whatever, and should be expunged from the Word of God. This verse proves that the apostle was at liberty when the epistle was written, for otherwise he could not dispose of his future course of life. Viner supposes that Zenas was a Jewish lawyer, but

gives no reason for this opinion. The name Zenas, or Zenodorus, would suit a Greek or a Roman much better. It is probable he may have acted as an evangelist in the island of Crete. Apollos, who was to be the lawyer's companion, was an Alexandrine Jew, an eloquent orator, (*λόγιος ἀνὴρ*), and mighty in the Scriptures, (Acts xviii. 24.) He must have been a man of great importance and reputation in the Christian Church. (See 1 Cor. i. 12, iii. 5, 6, iv. 6.) These faithful servants of the Lord the brethren in Crete were to send forward on their journey, providing them of course with all the necessities requisite for the way. This was the ancient mode of Christian hospitality, and resulted alike from the love and the poverty of the apostolic Church. In the 14th verse the apostle generalises the exhortation, and applies it to all the Cretan Christians: *οἱ ἡμέτεροι*—"Let all those who belong to us, all who have taken on them the name and profession of Christian, be careful to maintain good works for necessary uses, that they be not unfruitful." These good works refer no doubt here to the practice of hospitality and the entertaining strangers; but I cannot admit that *καλῶν ἔργων* can be translated honest traders, both because in the 8th verse the same phrase cannot possibly be so rendered, and because it is far from probable that all the Christians of Crete were tradesmen. Then follow the salutations of brotherly kindness and love. "All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen." He begins the epistle with the faith

of God's elect, and he ends it with grace and love. How happy the family, the church, or the people where this holy spirit of charity and grace reigns! There is a beauty in the repetition of the word *all*—"All with us salute you;" "Grace be with you *all*"—suggesting the unity of the body and the common sympathies of the whole redeemed Church of God. Now to God the Father, to God the Son, and to God the Holy Ghost, be glory, as it was in the beginning, is now, and ever shall be, world without end. Amen.

THE END.





